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THE MODERN CHURCHMAN

By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance.—*Erasmus.*

EDITOR: H. D. A. MAJOR, B.D.

CONTENTS

PAGE

In Memoriam—John Huntley Skrine, D.D. .. 109
The New President of the Churchmen's Union .. 112
Modernists and Prayer Book Revision 112
The Editor.
Prayer Book Revision and the Laity 115
Alfred Fawkes, M.A.
The Revision of the Holy Communion Office .. 121
J. H. Bentley, M.A.
Sunday Psalms 132
Canon M. G. Glazebrook, D.D.
Christian Unity, National and International .. 137
The Dean of Worcester.
Church and People 144
A Criticism of N.A.84 149
Book Reviews:—
A New Prayer Book 153
The Gospel and the Age 157
The New Scientific Outlook 158
Christian Autosuggestion 161
Correspondence:—
The Grounds of Divorce 162
The Churchmen's Union and Revision of the Prayer Book 163

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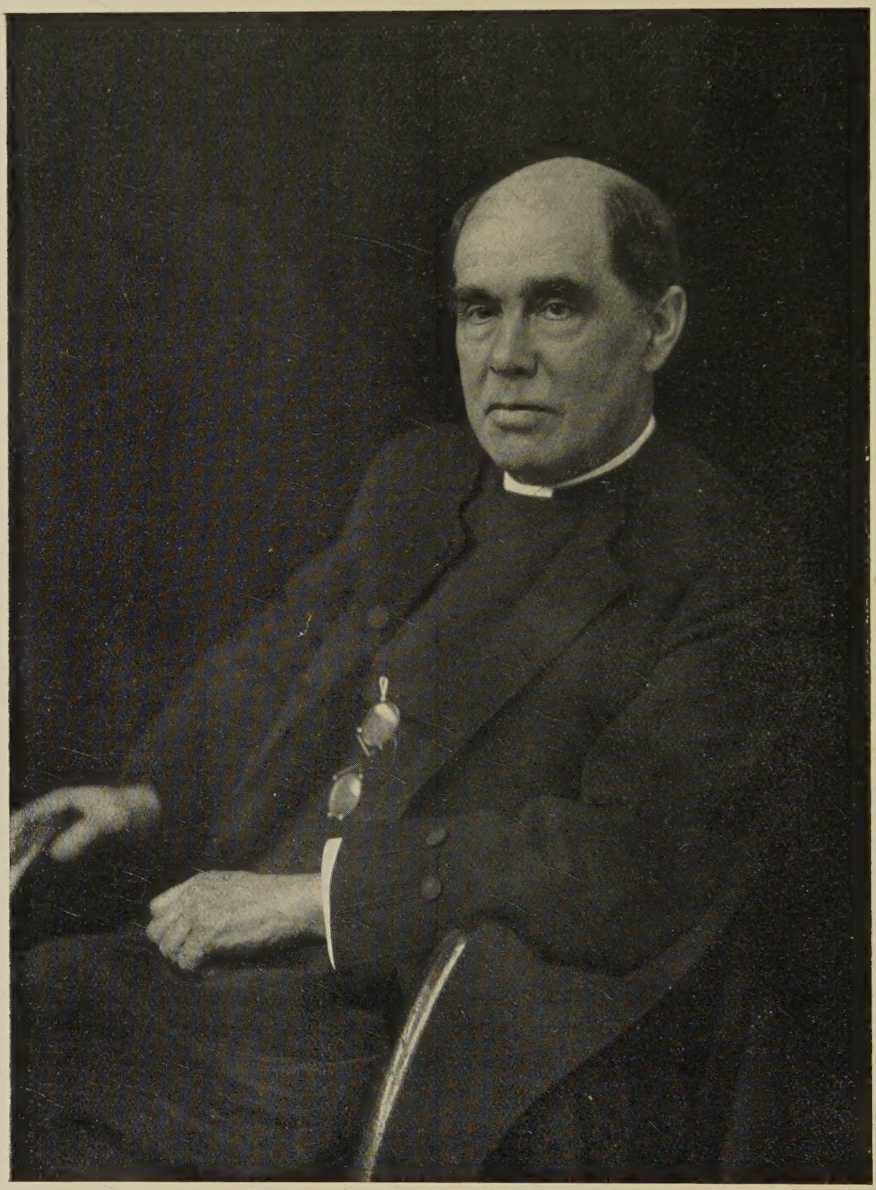

THE VERY REVEREND HASTINGS RASHDALL, D.D., D.LITT., F.B.A.,
Dean of Carlisle

THE

MODERN CHURCHMAN

By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance.—*Erasmus.*

A State without the means of change is without the means of its conservation.—*Edmund Burke.*

No. 3. JUNE, 1923. Vol. XIII.

IN MEMORIAM

JOHN HUNTLEY SKRINE, D.D.

DR. Skrine, Vicar of St. Peter's-in-the-East, of Oxford, passed away unexpectedly on Tuesday, May 8th, within two months of the decease of his highly-gifted wife, an authoress of some note. Both had come in the course of years to be warm supporters of the English Modernist cause. His death, an irreparable loss to his intimate friends, was singularly happy in its circumstances. He died, as he of all men would have wished to die, in harness, with his mental faculties unimpaired, and at a time when his powers and sympathies, despite his three score years and fifteen, were still expanding. He had preached before the University of Cambridge, and in Emmanuel Chapel, the previous Sunday, and had just conducted a service for children at St. Peter's, his Oxford benefice : apparently feeling faint, he went out of the vestry into the churchyard, and lay down upon the grass, where his body was found at rest, some hours later. He had had some previous symptoms of heart trouble, and in any case few men will have been better prepared for the mortal end than John Huntley Skrine. He was, in good sooth, a true knight of the Holy Ghost : a noble idealism, a strain of chivalry pervaded his whole life from, and before, the day when he stood up in the Sheldonian Theatre, at the Encænia of 1870, a fresh-

faced stripling with an aureole of curly fair hair to recite, in deep measured tones, before an attentive and admiring audience, his Newdigate poem on Margaret of Anjou, right on to the latest hour of devoted service, when he laid himself down 'with a will' (as we may be assured) in St. Peter's Churchyard to die. Elected a Fellow of Merton College within a week or so of his first class in *Literis Humanioribus* (1871), if he did not afterwards cut so large a figure in life as his contemporaries expected of him, one reason certainly was that he early put away ambition, and fixed his heart upon the quest for the Holy Grail. He found that, but not preferment. After rejecting more lucrative prospects, he went back (1873) to Uppingham, in obedience to a call from his old headmaster, Edward Thring, with the hope of creating a happier *modus vivendi* between that high-souled despot and a staff, not indeed disloyal, but growingly critical of unconstitutional monarchy. Twelve years later—eventful years, including the migration of the school to and fro' Borth, of which Skrine wrote a charming historiette—the rejection of his application to succeed Thring as headmaster left him for a while stranded, or at liberty to wander, till in 1888 he accepted the Wardenship of Glenalmond. Thereafter for some three *lustra* Trinity College flourished under his equitable and competent rule as never before. He had been the Poet Laureate of Uppingham: the comparative leisure and the unparalleled beauty of the Glen were favourable to poetic creation. His first literary work there was a tribute in prose to his late chief, *A Memory of Edward Thring* (1890), which for method and style must long remain a classic biographical essay. That work was followed by two dramatic poems, *Columba* (1892) and *Joan the Maid* (1895), the latter of which has a claim to be regarded as the most considerable poem on the subject in the English, or perhaps in any, language. St. Jeanne d'Arc was indeed, if anyone, his heroine: his constant occupation with her tragic romance was eminently characteristic of his own loyalties. But the poet, or the priest, was something of an exile in Scotland; and in 1902 he gave up scholastic work north of the Tweed for pastoral work in the valley of the Itchen. Not but what he himself regarded the schoolmaster's office as a true cure of souls: his first publication when Vicar of Itchen Stoke was entitled *Pastor Agnorum*

or *A Schoolmaster's Afterthoughts*. Some eight years later he put his experience of a rural parish to good use in his *Pastor Ovium* (1909), after leaving Hampshire for Oxford. With the change to the University town Skrine took on something more of the complexion of a theologian, and expanded in the liberal atmosphere of Dr. Sanday's *Seminar* and of the Society for Historical Theology. The result of this emancipating influence (the first stage of which may well date somewhat earlier) is to be seen in his Bampton Lectures of 1911, with their clear recognition of the relative and metaphorical nature of all theological dogma. Later on, in two progressive works, *The Survival of Jesus* (1918) and *The Gospel of the Manhood* (1922), Skrine at last revealed his intense and mystic apperception of the humanity and perpetual presence of the living Christ, realities for which he apparently sought and found some confirmation in the hypotheses of the new psychology. However that may be, as poet and schoolmaster, as pastor and divine, in every stage of his development, Skrine displayed a candid yet cautious mind, a disciplined spirit, a more than common power of chaste and eloquent expression, never wanting in distinction and significance for those who would take the trouble to penetrate his meaning. He was also a weighty and emphatic speaker, somewhat wasted, perhaps, on a bucolic flock or the scanty congregations of St. Peter's in over-churched Oxford. But his little volume of short sermons, entitled *A Goodly Heritage* (1897), preached at Glenalmond, proves him a genuine artist in the pulpit, and his reverent and beautiful reading of the Liturgy, for those who heard it, must have put the race of gabblers and mumblers to a perpetual shame.

How strange that a man of such sterling stock, of such deep piety, obvious ability and fine character should have been so consistently ignored for Church office or preferment at all correlative to his merits and service, and have ended his days in a derelict parish on a fledgeling curate's pittance! Verily, the children of this world, in Church as in State, are wiser in their generation than the children of light!

R.W.M.

THE NEW PRESIDENT OF THE CHURCHMEN'S UNION

AT the annual meeting of the Churchmen's Union, held in London on 15th May, the Very Reverend Hastings Rashdall, D.D., D.Litt., D.C.L., F.B.A., Dean of Carlisle, was elected President of the Churchmen's Union in succession to Professor Percy Gardner, D.Litt., LL.D., F.B.A.

Dr. Rashdall is too well known to our readers as an historian, a moral philosopher, and a theologian to need any introduction. By his learning and courage he has done much to advance the cause of Liberal Churchmanship, and the Churchmen's Union is to be congratulated on having elected him as its President.

MODERNISTS AND PRAYER BOOK REVISION

By THE EDITOR.

IN this number of the *Modern Churchman* we have endeavoured to present the ideals and criticisms of Modernists in the matter of Prayer Book Revision. It is obvious that there is not perfect unanimity among them, but there is a very large measure of agreement. The danger is lest in the discussions about revision we should allow the primitive Protestant or the primitive Catholic in our natures to assert themselves at the expense of the primitive Christian.

Modernists in this matter are in a difficulty because they possess two sets of ideals which are not in harmony. First, they believe in truth, and so desire a Prayer Book Revision which will bring Prayer Book doctrines and worship into harmony with the truth. 'God is a spirit, and they that worship Him must worship Him in spirit and in truth.' The Modernist is convinced that we must have sincerity in our worship. Many things which our Christian forbears believed to be true we know to be untrue, and we desire that the Prayer Book should be so

revised as not to affirm or assume them. This sincerity will best be secured by simplification and this should not involve vulgarisation.

The other ideal of the Modernist is freedom. He reverences the sacredness of personality. He wishes to restrain his fellow Christians as little as possible. He believes in the need of a comprehensive Church, he does not believe that unity can be best secured by rigid uniformity. Much of our English dissent has been created by striving to insist on uniformity in non-essentials. But this ideal of freedom clashes in some measure with the ideal of truth. The Modernist has many fellow Churchmen who hold views of God and of His methods of working, which seem quite false to the Modernist. Yet these Churchmen desire to retain modes of worship which reflect and express these false conceptions. Now the Modernist does not wish to compel them to abandon these and make them accept his ideals of worship. That would be to deprive them of that freedom which he believes they should possess, and which he believes moreover, that it is good for the Church that they should possess. What then is to be the Modernist's policy in this clash? It is the policy of our Lord: 'Let both grow together until the harvest.' In other words, have alternative uses or alternative services. Experience will gradually decide which ought to prevail. There need be no difficulty about alternative uses in any parish in which there is a Christian spirit. Often the clergyman will be found urging the adoption of all the uses in his parish as being best from the parochial point of view. No good parish priest, who is mindful that he is *servus servorum Dei*, could feel anything but pain at the thought of depriving his parishioners of services which they desire. He will, therefore, if his parishioners are of various Church schools, have two or three types of Communion Office sanctioned and used, and so with the other services. Above all he will sacrifice on the altar of parochial harmony his own particular predilections for any special type of service, and will urge that love and mutual consideration must come first in the parish.

There is one other characteristic of the Modernist. He believes in education; and let us add he does not believe in legislation. Many to-day are alarmed at the manifest disorders in

the English Church and the painful disloyalty of some of the English clergy. It is feared that they are Romanists at heart. It is thought that the giving of greater authority to the Bishops to enforce Church discipline is the real remedy for this state of affairs. We believe that it is not the real remedy. It is merely a painful expedient. The real remedy is education: the education of both ordinands and the clergy. It is not at all surprising with the kind of training that many of our ordinands receive that they should become what they do become; and although legislation may suppress and frighten some and drive out others, it will not really win them to loyalty. It is for this reason that we do not wish to see the episcopal huntsman mounted on a drastic disciplinary enactment—invited to hunt the Crypto-Romanist hare in our Church garden. If some alteration in the present law is needful, and we believe the law is inadequate at present, we would urge that new disciplinary legislation should interfere as little as possible with the freedom of the clergy, and that there should be no increase in episcopal power without a very real increase in the power of the parochial laity, if indeed, we can be said to increase that which at present does not exist. We are sure that the episcopate cannot prevail without the help of the parochial laity. The laity are on the spot and know; the bishop is absent and knows little of what is taking place. Many of the laity are quite unconcerned with much that goes on in the Church Assembly, but they are deeply concerned with what takes place in the parish church, and would gladly help to curb abuses and disloyalties, if power were entrusted to them to co-operate with the bishop. No form of Prayer Book revision can be effective and satisfying which does not concede to the parochial laity the right to veto liturgical innovations and irregularities in their parochial services.

Truth, freedom, mutual consideration, and education, are the ideals of the Modernist, and in this matter of the revision of the Prayer Book he will try to keep his eye fixed, not only on them, but also on the far horizon as well, for the prospects of Christian Reunion and the power of the Church to win the world to Christ are dependent in no small measure upon the form which liturgical revision takes in the English Church.

PRAYER BOOK REVISION AND THE LAITY

By the Rev. Alfred Fawkes, M.A., author of *The Genius of the English Church.*

I.

THE question of Prayer Book Revision is one which concerns all Englishmen, Dissenters as well as Churchmen, because the Church of England is the National Church. Yet the great majority of Englishmen have never so much as heard of Prayer Book Revision; and, among those who have, the vaguest and most inaccurate notions of the character and significance of the proposed changes prevail. A common impression, *e.g.* is that what is proposed is no more than the removal of a few archaisms of language, or the omission of certain features to which exception is widely taken—such, *e.g.* as the Damnatory Clauses in the Athanasian Creed, or 'the general sentences of God's cursing' in the Commination Service, or the imprecatory Psalms. Few would be unwilling to see these blemishes expunged; yet one cannot but notice the reluctance of many quiet non-party people in all classes to tamper with the text. The risks of doing so, they think, are too great. They are afraid of the loss of the dignity and sobriety of the book as we have it, and of the introduction of absurd services, of the Pleasant Sunday Afternoon type, in connection (it may be) with Faith Healing, or Prohibition, or Revivalism, or the demands of the Labour Party, or Spiritualism, or other follies of this kind. Where it is reasonably used and interpreted—note the qualification—the Prayer Book gives noble and traditional expression to English religion. Throw it into the melting pot, and heaven only knows in what shape it may emerge.

II.

The demand for Revision seems to come chiefly from the clergy and from the small but energetic body of laymen (and laywomen), who are more clerical than the clergy, and whom

Dean Stanley describes as 'clergymen in another form rather than the real laity themselves.' The real laity themselves are unfortunately indifferent to this and similar matters. They have to a great extent left off going to church, and are content to leave the services to those who perform and attend them. Most short-sightedly: for, if the Church sinks to the level of a denomination, its sufficient reason will be gone; the nation—and rightly—will not tolerate the establishment and endowment of a sect. Again, many (perhaps most) 'sober, peaceable and truly conscientious sons of the Church of England' feel that this question of Revision has been sprung upon them; that they have been taken at a disadvantage and unawares. They will be told that, if this is so, it is their own fault; that it has been discussed at length in the National Assembly, in Convocation, and other nominally representative bodies. But the average Englishman has never even heard of these bodies, much less followed their proceedings; he is not what is called in Scotland 'an Assembly man.' The fundamental fallacy of the Enabling Act was that it assumed that he was. The result was that, whatever the intention of its supporters, what this Act did was to 'enable' a clique of officials and party managers to speak and act in the name of the Church as a whole. The Bishop of Gloucester put this with great point the other day when he said:

> 'The dangers which attend our new ecclesiastical organizations are becoming apparent. The officers in charge of the measure are also in charge of the machine; and it is quite easy for the great body of the clergy and laity of the Church of England, who do not concern themselves much with ecclesiastical matters, to find themselves over-ridden by the enthusiasm or the authority of a small minority who hold the reins of policy in their hands.'

This happened in the case of the Enabling Act itself. The danger, the imminent danger, is that it may happen again in the case of Prayer Book Revision, and in the kindred question of the Court of Final Appeal. And the Bishop concludes, in words which might have come straight out of Matthew Arnold:

> 'What thoughtful people are demanding from the Church of England at the present time is not greater activity, but greater intelligence. Our weakness lies in the fact that a great many laymen feel that we speak without having thought questions out thoroughly, and that what we say is not entirely true.'[1]

[1] *The Times*, April 3, 1923.

III.

The proposed changes fall under two heads: those which do, and those which do not, touch doctrine. To take the latter first—there are, no doubt, features in our services which might be changed for the better. Their length *e.g.* is often excessive; in parish churches, at least, an hour seems to be sufficient for an ordinary Sunday service: the repetitions which are caused by our custom of uniting several services into one—*e.g.* Morning Prayer, the Litany, and the Communion—should be avoided; many of the Psalms (*e.g.* Psalm 78) are too long, and others (*e.g.* Psalm 109) are obviously unsuited for Christian worship. The same may be said of the Lessons, and their selection is often curiously infelicitous: the sacrifice of Isaac, *e.g.* on Good Friday, and the ritual regulations for the preparation of the Paschal Lamb on Easter Day strike a jarring note.[2] Few of those who hear them have the least idea what these narratives have to do with our Lord's Death and Resurrection: the interest of types and typology is historical and artistic; we no longer connect the Old Testament with the New in this way. Reform on these lines would give rise to little or no controversy; though much can be, and often is, done by common consent and without legislation—*Nec deus intersit nisi dignus vindice nodus* applies. Greater difficulty, perhaps, arises in the case of the service for Baptism, and of that for the Burial of the Dead. For the former suggests some of the worst features of the Augustinian theology; and, in the latter, the absence of any Commemoration of the Departed leaves a painful impression. In the sixteenth century there was sufficient reason for its omission. Bishop Latimer speaks of 'Purgatory Pick-purse'; prayer for the dead had become an organized system of extortion: and it was necessary to make short work with the symbolism of the torture chamber:

> 'The lurid mist is o'er
> That shewed the righteous suffering still
> Upon the eternal shore.'

But in our own time it seems to men of widely different opinions that there is sufficient reason for wishing to see some such com-

[2] *Genesis* xxii, *Exodus* xii.

memoration restored. A Revision which had these and other real needs of the age in view is to be desired. Its danger would, no doubt, be the liturgical crank; and a glance at the Church papers shows how ubiquitous he is. Nowhere does folly expatiate so freely as in religious subject matter; and to suffer fools gladly is a doubtful virtue. Archbishop Tait, who, like most bishops, received many foolish letters, used to say to his chaplain, 'Tell the man that he is an ass; but say it kindly.' Here we have the soft answer, which 'turneth away wrath.'

IV.

To pass to the second head—changes which touch doctrine—it should be said quite plainly that a Revision which disturbs the Reformation settlement of religion embodied in the Prayer Book and the Articles is inadmissible; and that no question as to this can be entertained. Neither the ministers nor the members of the Church of England, indeed, are of one mind in matters of religion; and it is foolish to pretend that they are. From the first the National Church was a compromise; and necessarily, for it was designed to be co-extensive with the nation, which, at the time, was pretty equally divided between the two camps, the Protestant and the Catholic. With regard to the points at issue between the two, it was not inquisitorial. 'We make not windows into men's minds,' said Queen Elizabeth: it excluded none who did not exclude themselves. This is the justification of those Anglicans who regard the Reformation settlement rather with acquiescence than enthusiasm. We may disagree with them, and think that they have read history to little purpose. But the terms of this settlement give them the right of citizenship in the National Church. What they do not give them is the right to go back upon the settlement itself. The proposed changes in the Communion Service do go back upon it. I refer in particular to the authorization of the Mass vestments, to the substitution of what is substantially the Canon of the Mass in the Latin Liturgy for our present Prayer of Consecration, and to the liturgical Reservation of the elements. With regard to the last, if Reservation were proposed in the interests of the sick, no sensible person would oppose it. But, in view

of what has taken and is taking place in many of our churches, no sensible person can suppose that this is the reason why the demand is made. It has been urged that some of these practices are in use in certain Lutheran churches on the continent, and were prescribed by the Prayer Book of 1549. But we have to do not with certain Lutheran churches on the continent, but with the Church of England; and not with the Prayer Book of 1549, but with that of 1662, which is in law a schedule of the Act of Uniformity passed by Parliament in that year. The Reformation in this country might, no doubt, have retained these practices, and have still been a Reformation. But it did not; and we have to deal not with things not as they might have been, but as they were and are. It will also be said that the usages in question have already been adopted in many churches. They have. But they are illegal. As things stand, owing to circumstances which need not be discussed here, no one proposes to enforce the law in all cases. But to tolerate irregularities is one thing; to legalize them is another. The party in the Church which is agitating for this change in the law has won its way to influence and power by persistent defiance of authority, civil and ecclesiastical. A bishop who will not be suspected of unfriendliness to it has lately spoken strongly on this point.

> 'I look (he says) at the effort to force authority by claiming a long-continued disobedience as one of the most fatal things ever attempted. It could only coerce weak bishops; and, I am sure, does not impress God. The greatest enemies of the Church of England are within her own borders. I am convinced that a section of the Church is in real danger of swamping the boat.'[3]

V.

We must, however, take the situation as we find it; and the extension of the Congregational system in the Church has become a necessity. It also, I think, offers the only way of escape from our present difficulties. Unwilling congregations should have protection, and ample protection, against innovations introduced by the caprice of a foolish and fanatical clergyman: but, where ritual developments, or greater freedom of worship, are generally desired, ecclesiastical authority does well

[3] *Conversion, Catholicism, and the English Church*, by the Bishop of Bloemfontein. Pp. 63, 27, 80.

as far as may be to turn a blind eye to them. To propose, however, to legalize illegality is too much. This would be to make shipwreck of the Reformation settlement: the Genius of the English Church, a thing at once more spiritual and more vital than its canons or formularies, would be changed.

It is difficult not to think that the suggestion of an alternative Communion Service would make our present confusion worse confounded. Who is to decide which should be adopted? As matters stand, the decision would probably rest with the incumbent—with a nominal appeal to the bishop. The result would be endless dissensions. The Act of Uniformity has, so far at least, minimized these evils among us. Let us be careful how we remove or weaken this barrier: 'as when one letteth out water, so is the beginning of strife.'

VI.

Those who distrust the current schemes of reform will find their misgivings confirmed by the resolutions passed by large majorities of the clergy at the Chelmsford Diocesan Synod as to the revision of the Communion Service, the Reserved Sacrament, and the kindred subject of the Ecclesiastical Courts. I may also refer to a significant letter, signed 'An Anglo-Catholic Journalist,' in the *Spectator* of May 5th. What prospect is there of any reasonable measure of Revision when the subject is approached in such a temper? when passion and prejudice so completely exclude the 'dry light' which the discussion demands?

There is, I believe, a widespread unwillingness on the part of reasonable and well-informed Churchmen to submit the Communion Service to revision; and a desire to confine the revision of other parts of the Prayer Book within narrow limits—if revision there must be. These questions will shortly be discussed, not for the first (and perhaps not for the last) time, by the National Assembly and by Convocation. I confess myself to be of the mind of the Scottish minister who, when asked to pray for the General Assembly, did so rather with discretion than with confidence. He prayed that the Assembly might be guided 'not to do any harm.'

THE REVISION OF THE HOLY COMMUNION OFFICE

By the Rev. J. H. Bentley, M.A., Rector of Souldern, Oxon; Organizing Secretary of the Churchmen's Union.

(1) *Necessary Principles of Revision.*

THE sole aim in the revision of the Order of the Holy Communion should be to improve the existing liturgy in such a way as to offer better to God that of which He is worthy, and to provide for the use of Anglicans of the twentieth century a form which will tend to greater spiritual edification. It is too late to question whether revision is advisable or not; the National Assembly is now committed to revision, and apparently also to the principle of an Alternative Book. Such a book, to have any measure of success, must remain true to Anglican ideals. These are represented historically by 'fixed formulae with wide freedom of interpretation'; they are neither Roman Catholic, nor even 'Western' exclusively, nor Puritan; they are grounded in the Bible, in the experience of the Church, and, not least, in the English character, which is suspicious of ultra-definition in doctrine and of anything that seems to be finical or specifically 'Continental' in ceremonial. Comprehensiveness, with all its lack of logic, is, as a matter of fact, our liturgical characteristic; and the National Assembly, acting for the whole Church of England, must face facts.

> 'It hath ever been the wisdom of the Church of England, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting, any deviation from it.'[1]

Time has shown the wisdom of this. If 'it takes all kinds to make a world,' it takes all kinds to make a Church. The Church in all its parts is, after all, a unity; the whole is greater than the part; it contains, and is not contained by, this or that 'party'; and the claim of wisdom, as of charity, is that the phraseology and setting of liturgical forms should, as far as

[1] Preface to the Book of Common Prayer.

possible, be made acceptable to all by reason of the breadth of possible interpretation: only so can men of differing 'views' worship together. In a living Church neither doctrinal statement, nor ceremonial, nor linguistic expression can be static. 'God is not dead, that He should speak no more': doctrinal statement, therefore, while retaining the best elements of the past, must be true also to the modern mind of the English Church; the ceremonial free from complication and readily understood by the people; the language simple, with an absence of archaisms: only so can men sing with the spirit and sing with the understanding also.

(2) *The Precedent of* 1549.

With such principles as these, no one need fear or shirk a bold revision. The Church of England has ample precedent both for additions to, and for deviations from, existing usage. The first English Prayer Book of 1549 added to the Sarum Missal, which it closely followed, the Epiclesis or Invocation of the Holy Spirit (a new feature in the West), and the substance of the 'Order of the Communion' of 1548 with its novel features (Exhortations, Invitation, Confession, Absolution, Comfortable Words, and Prayer of Humble Access); it revised the Sarum Canon freely; and it omitted much of the Preparation, the Blessing of the Incense and the Censing, the Gradual and other singing after the Epistle, prayers at the Offertory and the Censing, the Lavabo, the Commixture, the Consignation, the Pax, even the Fraction (which, with the Eucharistic Prayer ending with 'Amen,' and the Distribution, is one of the constituents of the Eucharist mentioned in I Corinthians), and Prayers at the Ablutions. This in itself constituted a considerable change, emphasizing the communion of the people, carefully avoiding the doctrines of Transubstantiation and of a repetition of the Sacrifice of the Cross, and generally simplifying the rite. The change is even more radical if the book be taken with the Injunctions of 1549, which were intended to enforce the right use of it. These forbade the shifting of the book from one place to another, stone altars and lights upon the Table (lights being among the most ancient Eucharistic ornaments, linking

us with the Church of the Catacombs and with the worship a great while before day in the times of persecution); not to mention 'counterfeiting the Mass,' kissing the Lord's Table, the ringing of sacring bells, purgatory, invocation of saints, images, relics, holy beads, holy water, creeping to the Cross, oil and chrism. There is no need to recall further evidence of precedent for bold revision than this.

(3) *The Published Proposals.*

These details of 1549 are worth noting for the further reason that the Archbishop of York in the House of Bishops, on April 15th last, advocated the adoption of the permissive use of the Order of 1549, 'in some respects amended,' as 'a real liturgical enrichment of the Prayer Book,' laying stress on continuity with other ages of the Church, and being 'in accordance with the teaching of the Church of England as both Catholic and reformed.' The E.C.U., however, has repudiated this suggestion, describing it as 'inexplicable,' and affirming that 'it is quite certain that the Catholic party would not accept it (the Order of 1549) as it stands.'[2] The door is thus closed at the moment to the serious consideration of the 1549 Office, as such, and the concrete proposals before the public are now the official Measure N.A.84,[3] the E.C.U. Book,[4] and *A New Prayer Book*,[5] popularly known as the 'blue,' 'green,' and 'grey' books respectively. The amendments in N.A.84, as printed in the Measure, are detached from their context, but fortunately they have been incorporated in a complete service and published recently by private enterprise,[6] so that all three proposals may now be read in their proper settings.

[2] *cf.* a letter in *The Church Times*, May 25, 1923, p. 592.

[3] N.A. 84, *Revised Prayer Book (Permissive Use) Measure*, 1923. S.P.C.K. 1/-.

[4] *English Church Union.* Report of the Committee on Prayer Book Revision, 1922. E.C.U. 1/-.

[5] *A New Prayer Book.* Foreword by the Bishop of Manchester; Part I, The Order of the Holy Communion: I, The Office. Humphrey Milford. 6*d.*

[6] *The Order of the Holy Communion* . . . in accordance with the Revised Prayer Book (Permissive Use) Measure, 1923. James Townsend and Sons, Exeter. 1/-.

(4) *N.A.*84.

It is impossible in this article to do more than refer to certain salient points in these books, though a somewhat full statement of the official amendments ought to be made. N.A.84 proposes to put an end to the Vestiarian controversy by the authorization of 'surplice with stole or with scarf and hood, or a white alb plain with a vestment or cope.' The Decalogue (peculiar to the English rite, and first appearing in 1552) is shortened, and provided that it be used 'at least once on each Lord's Day in Advent and Lent,' either the Lord's Summary of the Law may be used as an alternative, or the Three-fold *Kyrie* in English. The collects for the King are omitted. The sermon is optional. The Third Exhortation alone remains in the body of the Order, and is to be said at least three times in the year, the First and Second Exhortations being placed at the end of the Order, one or other of these being said at least three times in the year before great Festivals. The First and Third Exhortations are improved by the omission of small portions and by one verbal change. Six new Offertory Sentences are added. A rubric allows the mixing of the chalice at the time of the presentation of the bread and wine on the Holy Table (thus superseding the Lincoln Judgment). The Prayer of Humble Access immediately follows the Comfortable Words (the position in the 'Order of the Communion' of 1548). Several Proper Prefaces are added, and others are revised (notably the Preface for Whitsunday, in which the gift of tongues is no longer regarded as implying the power to speak foreign languages). The Canon begins with our present Consecration Prayer, to which is added (as in 1549) the Post-Communion Prayer of Oblation prefaced by thanksgiving for the death, resurrection and ascension of the Lord, followed by the Lord's Prayer said by priest and people. Three variant uses of the Words of Administration are permitted. After the communion comes the versicle, ' O give thanks unto the Lord for He is gracious,' and the response. The Post-Communion Prayer of Thanksgiving ceases to be an alternative prayer, and becomes a necessary part of each service. Two cautiously-worded and

dignified additional collects are inserted, one a thanksgiving, and the other a prayer, for the departed saints and others. The rubric 'four (or three at the least)' is omitted. Two rubrics are added: one permitting Reservation for the sick and so many as shall communicate with him, and for no other purpose whatsoever; the other forbidding additional prayers save by permission of the Ordinary, and providing that the private devotions of the Minister shall not be such as to 'hinder, interrupt or alter the course of the Service.'

It will be seen that N.A. 84 disturbs the existing liturgy almost as little as may be. No doubt it is an advantage to have a 'safe' basis for discussion, and possibly it will kindle discussion all the more by reason of its colourless character, for scarcely anyone appears to be satisfied with it as it stands. The Prayer for the Church is kept in its present place, and by general consent this is wise, for the position of the Great Intercession varies in the liturgies. The Fraction still takes place during the recital of the Words of Institution, and here again we may be content; it is so in the Scottish Liturgy, it is the place to which we are accustomed, and it is more 'natural' here than in the Lord's Prayer. The Creed and the Gloria continue to be said at every celebration, and the latter still immediately precedes the Blessing (as in the Scottish Liturgy, and in contradistinction to the 1549 Office). 'The Order of the Communion' of 1548 with the Prayer of Humble Access restored to it (originally intended to follow the communion of the priest after the celebration of the Latin Mass) still precedes the Anaphora.

Apart from Rubrics, the omissions are almost negligible, and the only noteworthy additions concern Reservation, and the two additional collects for the departed. It cannot reasonably be said that these additions are contrary to the general mind of the Church of England to-day. Reservation for the sick is now common throughout the Anglican Communion; it has long been the custom of the Scottish Church; and we may rightly emphasize the 'primitive' nature of the custom, and the need of it felt by all parish priests who administer the Holy Communion to the sick in large numbers. Even in a small country parish it is found to be a necessity, especially at the great Festivals. What, however, the Church has a right to condemn, and, if the Tudor

settlement of religion is not to collapse, must condemn, are extra-liturgical *services* (Processions, Benedictions, and Exposition), which disturb 'the balance of doctrine' and are strongly resented by the vast majority of Churchpeople as at least fostering, if not definitely requiring, a gross and 'material' view of the Real Presence. Nothing so contributes to the suspicion that attaches to the integrity of the E.C.U. proposals, or to the Anglo-Catholic movement generally, as the fact that the E.C.U. either will not or cannot keep Catholic extremists within the wide limits suffered by the spirit of the Book of Common Prayer, 'if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human Writings.'[6] The E.C.U. book is said to 'represent the desires of 35,000 of the Church's most loyal and devoted communicants,' and its appeal is to the 'Catholic-minded'; but the number of Easter communions made in the Dioceses of England is not far short of two and a half millions, and of this total many thousands are 'Catholic-minded'—believing with all their hearts that the hope of the Church to-day and in the future rests with an enlightened, progressive, sane, charitable, truthful, scriptural English catholicity, and that the most serious menace to the realization of this hope is the persistence of mediævalism and obscurantism and disloyalty to the authority of the English Church among a handful of men, whom their best friends do not trust. There are, indeed, large numbers of loyal communicants, temperamentally 'Catholic,' filled with devotion to our Lord, desiring to worship the Lord in the beauty of holy worship, hoping almost against hope to keep in the Church the unity of the Spirit in the bond of peace, who question (and it is loathsome to have to say this) the entire sincerity of the E.C.U. book in its ultimate implications. Three reasons for this may be given here. In the Calendar, one of the three 'Red Letter' Days proposed is August 15, *The Falling Asleep of the Blessed Virgin Mary*, and the note on this (p. 10) reads :—

> 'We regard August 15 as being the commemoration solely of the death and entry into Paradise of the Lord's Mother, and we do not regard it as involving, or as committing those who observe it to, a belief in the historicity of the comparatively late tradition as to her bodily assumption.'

[7] Preface to the Book of Common Prayer.

Can reasonable people be blamed if they refuse to leave this proposed innovation at that? Is there any reason to doubt that August 15 would most certainly be observed by what the Bishop of St. Albans has termed 'impossible' Catholics as the Festival of the Assumption? Again, another note explaining the proposed Canon (pp. 40, 41) reads :—

> 'It is in the main an attempt to combine the best features of 1549 and the South African versions. The use of the one phrase which occurs in neither—"the holy, pure, and spotless oblation"—is meant to be in line with the description of the Elements in the Prayer for the Church as "our oblations."'

Yes, but if that phrase is introduced into the Great Oblation —'the memorial which Thy Son hath commanded us to make' —it will not long remain 'in line,' and it is difficult to see how the proposers can be unaware of this contingency. With regard to Reservation, the rubric adopted by the E.C.U. is the Scottish rubric :—

> 'for the communion of the sick, and others who could not be present at the celebration in church.'

On the surface this would certainly seem to exclude extra-liturgical uses of the Blessed Sacrament. At a meeting of the E.C.U. Council on January 24th, 1923, however, Dr. Darwell Stone, the chairman of the E.C.U. Prayer Book Revision Committee, proposed a resolution, which was carried *nem. con.*, to the effect that this rubric has

> 'no bearing either way on the question of extra-liturgical devotions in the presence of the Blessed Sacrament,' and 'so far as he could estimate the proposals, they would, if sanctioned by authority, leave matters like Benediction and Exposition exactly where they stood.'

This, if not perilously near double dealing, is at least calculated to create profound distrust in the minds of many whose confidence is not willingly shaken. But to return to N.A. 84. 'There never was anything by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted.'[8] This is true of Reservation for the sick, and notoriously true of prayers for the departed. We lost such prayers at the Reformation because of current abuses. Yet 'out of sight out of mind' cannot be a Christian aphorism, least of all after the Great War. 'These be not matters for burning.' Is

[8] The Book of Common Prayer—'Concerning the Service of the Church.'

it too much to hope that the proposal of the permissive commemoration of All Souls, and of carefully-worded commendation of the departed in the liturgy, will find a place in the Revised Prayer Book? We know little of the state of the dead, but we do know that the souls of the faithful are in the hand of God—that He is not a God of dead men but of living men; and we do believe in the Communion of Saints.

(5) *The E.C.U. Book and the Grey Book.*

The points on which these two books agree deserve special attention, as some of them at least must influence the ultimate form of the Alternative Order.

Both books enrich the rite by a permissive restoration of Eucharistic psalmody.

Both books allow the use of the *Kyries* in Greek. The E.C.U. book favours the Nine-fold *Kyrie* (which occurs in the 1549 Order and is common in the West), with the alternatives of N.A.84. The grey book eliminates the Decalogue altogether, and uses *both* the Lord's Summary of the Law *and* the Three-fold *Kyrie*. A better suggestion is possibly that which divides the Lord's Summary of the Law into the two natural parts, treats 'On these two commandments . . .' as a third part, and distributes the Three-fold *Kyrie* beween them. *Kyries* in comparative isolation are not attractive and the Nine-fold *Kyrie*, though common, seems to lose simplicity by reiteration.

Both books, keeping the Prayer for the Church in its present position, enlarge and in several respects improve it, both making it end with thanksgiving and intercession for the departed. Both books also introduce the Canon with the exordium 'All glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy . . .', following the Scottish Liturgy and the South African book.

Both, again, include the Epiclesis after the Great Oblation, and, if it be adopted, this (as against the 1549 Order, and in agreement with the Scottish Liturgy) is the right position, the sequence with most liturgical precedent being: Commemoration of Redemption, Recital of the Institution, the Great Oblation ('the memorial'), the Epiclesis and the Lord's Prayer. Whether

the Epiclesis is 'early' or not, and whether originally it had reference to persons (the communicants) or things (the Elements) may be debated; but it is an essential part of the Consecration in the East, and the desire to restore it is widespread.

Both books restore 'holy' ('one holy Catholic and Apostolic Church') to the Creed, and the grey book adopts 'we believe'—corrections which more faithfully reproduce the original of the creeds of Nicaea, Epiphanius and Jerusalem. The books agree also in making the Creed optional, except on Sundays and Holy Days ('once at least,' grey book). There is every reason for such occasional omission. There is no creed in the Clementine Liturgy, and it did not appear in the Eucharist until the last half of the fifth century. In the 1549 book the Gloria, Creed, Sermon or Homily, and Exhortation could all be omitted on week-days, and it is often desirable that a week-day celebration should not be too long. Both books apply the same principle to the Gloria, which the E.C.U. book omits also in Advent and from Septuagesima to Palm Sunday. The Gloria, it will be remembered, is not part of the liturgy in the East, but a morning hymn.

Both books also delete the 'Black Rubric' (which N.A. 84 retains).

For the rest, there is considerable diversity in these two books. The E.C.U. book makes a tactical mistake in declining to accept the note of N.A. 84 authorizing one or other of four vestures; the grey book accepts this note, and, incidentally, accepts Reservation on the lines of N.A. 84. The E.C.U. book places the Gloria after the *Kyries* as in 1549, the grey book keeping it in its present position before the Dismissal.

The E.C.U. book uses the Prayer of Humble Access as a prayer for the priest before his own communion—an original idea, but one contrary to the spirit of the 'Order of the Communion' of 1548; the grey book revises the wording of the final clauses ('so to receive the Communion of the Body and Blood of Thy dear Son, Jesus Christ, that we may be made clean, both in body and soul, and evermore dwell . . .') and makes it a corporate prayer coming immediately before the Sursum Corda.

In the E.C.U. book the Invitation, Confession, Absolution and Comfortable Words follow the priest's communion, which is exactly the original use made of the 'Order of the Commu-

nion' of 1548, and (except that the priest received the communion after this section instead of before) the position it had in 1549. The grey book, on the other hand, transposes this section to 'The Preparation,' placing it between the Three-fold *Kyrie* and the Collect of the Day; this is the most original of all the contributions to revision and is almost irresistibly attractive, making, as it does, one preparation of the communicants instead of two. When the Office was in Latin to the end of the Canon, the English addition necessarily *followed*; but with the whole Order in English the situation is changed, and by placing together the Lord's Prayer, the Collect for Purity, the Summary of the Law, the Three-fold *Kyrie*, the Invitation (with the sentence 'Draw near, etc.,' omitted, and used later as a bidding to the communicants to come to the communion rails), the Confession, the Absolution (with a shorter alternative for these last three on week-days), and the Comfortable Words—by placing these together the grey book has suggested a preparation which, if adopted, would render unnecessary the E.C.U. proposal of a special *Praeparatio* of priest and people before the Office proper begins.

Another original contribution of the grey book is the arrangement of the two Post-Communion prayers: first the Prayer of Thanksgiving is said by the priest, and then the Prayer of Oblation (beginning 'And here we offer and present unto thee, O Lord, ourselves') is said by priest and people together. A short alternative to this ('let us bless the Lord'; 'thanks be to God') is provided for days other than Sundays and great Festivals.

The grey book also introduces the following generous rubric, which will commend itself to many:—

> 'The Minister shall not repel any from receiving the Holy Sacrament who reverently desire to partake thereof. But if he shall perceive any to come regularly to receive who to his certain knowledge have not been confirmed, he shall privately speak to them and instruct them concerning Confirmation. And if they be not desirous to be confirmed, he shall inform them that their case shall without delay be laid before the Bishop of the Diocese for his decision.'

Enough will have been said to lead readers of *The Modern Churchman* to study in detail—if they have not already found an opportunity—the E.C.U. book, which is a scholarly com-

pilation, even though avowedly a 'party' instrument; and to read and digest more particularly the grey book, which has in it the substance of a suitable liturgy for modern Anglicans. The anonymous compilers (according to the Foreword, 'men drawn from all "parties" in the Church, well versed in liturgiology, experienced in the spiritual work of parishes') have preserved with ingenuity the best elements of the present rite; they have laid stress on the priesthood of the whole Church by giving to the laity a larger share in the service; and while they have made additions and alterations generally for good reason and always with sanctified common-sense they have not hesitated to prune away phrases or words which may well be withdrawn. It is in fact the only book which makes a serious attempt to bring the phraseology into line with modern speech and religious sentiment. Thus, redundant or unnecessarily exaggerated parts of the Confession are omitted. To the Comfortable Words is added 'Him that cometh to me I will in no wise cast out,' and 'If any man sin . . .' is omitted, the difficult word 'propitiation' being eliminated in consequence. In the Prayer for the Church we have '*impartially* minister justice'; 'to the *removing* of all wickedness and vice.' The Canon reads: 'Who made there, *by his offering of himself* once offered, a full, perfect and sufficient sacrifice for the sins of the whole world: and did institute a perpetual memory of *himself*, and *by his holy Apostle hath taught us* to show forth therein his precious death until he come.' It will be seen that 'satisfaction,' implying a substitutionary view of the Atonement which we may now with profit forget, has been omitted. 'Through faith in his blood' becomes 'through faith in his love.' The principle of preferring *per Christum* to *propter Christum* is seen in the omission of 'by the merits of Christ Jesus' from the Post-Communion Thanksgiving. Offertory Sentences for special occasions are a real enrichment (*e.g.* 'The fruit of the Spirit is love, joy . . .' for Whitsuntide); and the Proper Prefaces of N.A. 84 are revised in a sympathetic and skilful manner (*e.g.* the Christmas Preface, '. . . who by the operation of the Holy Spirit became *true* man, *of one substance with us* as touching his Manhood . . .'). Churchmen with no controversial axe to grind would gladly welcome such temperate changes as these.

An unkind reviewer in *The Church Times*, of May 11 last, described the grey book as 'a book of queer prayer,' and ventured

> 'in all courtesy and charity to suggest to its compilers . . . that they would be acting for the good of the whole Church of England by abandoning what would seem to be an eccentric and unprofitable adventure.'

The Guardian, on the other hand, in a review by A.S.D.-J., on April 27 last, commended the book as

> 'the most hopeful sign that has appeared on the horizon of Prayer Book revision. No well-balanced person can say that it is a party compilation, or, if he did, he would be hard put to it to say from what party it proceeded. But it is not non-party in the sense of being colourless and negative. On the contrary, it is rich and large-minded in conception, just because, strange to say, the compilers would seem to have been more interested in religion than in ecclesiastical politics. Moreover, it is completely loyal in spirit to the Anglican position. It is a possible Communion Office for the English Church.'

With this eulogy we may leave the grey book to win its friends.

SUNDAY PSALMS

By Canon M. G. Glazebrook, D.D.

IN a paper read before the Church Congress of 1903 I ventured to urge that the Church of England should follow the practice of the Roman and Greek Churches by appointing special psalms for use on Sundays. Like most new proposals it was met with some angry protests. But by degrees it has won so much general favour that a practical scheme for carrying it out is now before the National Assembly. [Report of the Prayer Book Revision Committee (N.A. 60) pages 11 and 12.] Though naturally predisposed to look upon the scheme with favour, I feel bound to point out that it falls very far short of perfection. Its merits deserve the first mention.

1. A laudable effort has been made to choose appropriate psalms for Sundays which have a special character.

2. A decided preference is given to some of the best psalms. Two (23 and 130) are to be sung four times in the year: thirty-six, three times: while thirty-nine of the less valuable appear only once.

3. Seven psalms (14, 35, 52, 58, 59, 70, 108) are altogether

omitted; and seven others lose one or more verses. These omissions, though palpably insufficient, will be regarded as a considerable relief by the great majority of worshippers.

No doubt our thanks are due to the committee for proposing changes which are all in the right direction. But the place of the psalms in public worship is a matter of so much importance that we cannot be content with so small an instalment of the reforms which most of us desire. I propose, therefore, as briefly as possible, to state the principles which ought to guide a selection of psalms for Christian worship, and to show how far the scheme fails to carry them out.

First it must be asked, what are the main purposes for which the psalms are recited in public worship? There would seem to be two purposes, which are closely connected, but not identical. Some psalms are more adapted to one, some to the other: but we may speak generally of the whole. Some were plainly composed for liturgical use, to express the thought and feeling of the post-exilic Jewish community, which was a church rather than a nation. Others primarily represent the experience of individuals, but were adopted by the church for general use in worship. The Christian Church, which inherited the psalter as a whole, naturally failed to distinguish the two classes of psalms, and employed them indiscriminately to express the emotions at once of the individual and of the community. Though much religious poetry has been written in the last 1700 years, some of the psalms still offer the highest literary interpretation of certain moods of mind which are common to all earnest worshippers. Trust in God, penitence for sin, musings upon the mystery of evil, meditations upon providence, thanksgiving for blessings received—these inexhaustible themes of universal interest they treat in language which is unrivalled for its combination of simplicity, directness, intensity and elevation. The recitation at once guides and enhances the higher emotions which we have, and inspires others which we lack. That is why we believe it to be an acceptable service to God.

How necessary, then, that we should recite only such psalms as are consistent in tone and substance with the religion which we profess! The more powerful their poetic inspiration, the more dangerous they are to ourselves if they appeal to our lower nature, and the more unworthy as an offering of praise to God.

Yet it is beyond all dispute that some of the psalms have this character: for they give vivid expression to hatred, revenge, and self-righteousness, and claim Jehovah as a tribal God, who is the enemy of humanity at large. Surely the conclusion is undeniable. Some of the psalms ought not to be recited as part of Christian worship.

Yet that conclusion is denied by a considerable body of Churchmen. A report published by the English Church Union defends the use even of the 69th psalm. The defence is a curious specimen of logic. 'The Choir Office is the prayer of the whole Church, objective and impersonal in character, and the individual worshipper is *consequently*[1] free to affix his own meaning to traditional expressions which have come down from the past, and require a subjective interpretation in order to fit them to the religious experience of the present.' Let us apply this to a particular case—'Let him fall from one sin to another, and not come into thy righteousness'—It is right, according to that Report, for the Church 'objectively' to utter the most cruel curse in all literature, the like of which Plato declared to be the most perfect satisfaction of personal hatred (*Gorgias*, 481). And *therefore* the individual may, under the cover of 'mysticism,' pretend that he uses the words as a prayer for the conversion of some sinful acquaintance. The common sense of Englishmen will never allow them to admit such a plea, which condemns the Christian Church to recite 'objective and impersonal' prayers for moral evil, and the individual to trifle with his conscience by systematic insincerity. Unless we are prepared to defend the Tibetan prayer-wheel, we cannot admit that the mechanical repetition of ancient curses is an acceptable offering to the God whom Christians worship.

I venture, then, to assume that the psalms selected for our common worship should be such as are not inconsistent with the Christian conception of God's nature and man's duty. That principle not only justifies the proposals of the Prayer Book Revision Committee, but requires the omission of certain other psalms. Some four or five, like the 136th, emphasise the tribal conception of Jehovah, reminding us of the 'good old German God' to whom the ex-Kaiser used to appeal. Not a few, like

[1] The italics are mine.

the 59th and the 83rd, express little but hatred against personal or national enemies. Why should these occupy the places which might be so well filled by a more frequent repetition of those psalms which are among our greatest treasures?

In the paper read at Bristol I mentioned some other principles which might well guide the selection of psalms for Sunday. Though the committee has not regarded these I still think them important, and will therefore briefly repeat them here.

1. The selected psalms ought to be representative. That is, they should, as far as possible, express all the different phases of Christian feeling: and there should be a proportion between the number representing each mood and the importance of that mood in our normal experience. Now no careful reader of the psalms can fail to notice what a large number of them are either petitions for deliverance from enemies or thanksgivings for such deliverance. However appropriate such cries of pain were to the condition of the early Church in the reign of Domitian, or of the English Protestants in the reign of Queen Mary, the case of an established Church in a peaceful and tolerant country is quite different. Our Church may be cold, indifferent, factious, or worldly, but it does not suffer persecution from external foes. Therefore to give great prominence to intercessory psalms is a mistake of proportion which may easily lead to unreality. Yet of the 104 Sunday Services no less than 30, under the proposed scheme, contain psalms of this type. Admirable as some of them are individually, can it be right that so large a part of our worship should be set in this tone?

2. Psalms chosen for public worship should be of the congregational type. That is, they should express either a corporate feeling or one of the simpler religious moods which may naturally be common to a large number of the individuals present. In our own day the distinction between hymns and religious poetry is not always observed. Many hymn books contain a number of poems which, however edifying in private use, are not suited to be sung by a congregation. They are critical, meditative, or even argumentative: whereas a good hymn, like a good song, is positive, enthusiastic, and direct. We cannot, therefore, be surprised if the parallel distinction between two classes of psalms has been generally disregarded. Yet it is both plain

and important. The most obvious example of a meditative psalm is the 119th. Surely an acrostic and entirely prosaic encomium of the Mosaic Law is not an ideal hymn for a Christian congregation.

3. There are certain historical psalms—especially the 78th, 105th and 106th, which are surely out of place in an ordinary Sunday service. They are very long: they are quite devoid of poetical merit: they bear no relation to the experience of living men: and the conception of God's providence which they imply is far removed from the Christian.

4. Is it wrong to urge that literary excellence ought to be taken into consideration? Where two psalms are practically identical (as *e.g.* 14 and 53) the better version should be chosen. Where a late psalm is compounded of two or more early ones, it is natural to prefer the originals. Among the numerous psalms of deliverance the selection should be determined with reference to poetical quality. For beautiful language has the ennobling power of music and aids devotion. Acrostic psalms, for instance, the device of a decaying art, will yield place to those inspired lyrics which express religious feeling in untrammelled language. We are not offering God of our best when we repeat the prosaic and insignificant lines of a scribe who was no poet.

St. Paul, in writing to the Corinthians, lays it down that the edification of the unlearned is one main test of the fitness of a form of worship (I Cor. xiv, 12-16). If he is right, there are serious reasons why, for services chiefly attended by the unlearned, such psalms should be chosen as do not present the difficulties which I have mentioned. There are plenty of psalms which are free from them—which are poetical, congregational, and simple, which appeal no less to modern than to ancient experience, which are inspiring, and which do not require to be explained away by any 'mystical' process. Their use is edifying alike to the learned and to the unlearned. And while edification is one purpose of worship, the other is to offer the sacrifice of praise to God. Can it be right, when we have a wide choice, deliberately to offer that which is not our best? That were to go against the teaching of the prophets from David to Zechariah.

CHRISTIAN UNITY, NATIONAL AND INTERNATIONAL

THE WAY OF HOPE*

By the Very Rev. W. Moore Ede, D.D., Dean of Worcester.

WHEN I was entering on my ministry in the seventies there was no very widespread desire for Church Unity. After the controversies of the Reformation and the Restoration, and the separation of the Wesleyans from the Church of England, we had all settled down to the acceptance of different religious organisations as the normal order. If people were born members of the Church of England and liked its services they went to Church. If they were born Nonconformists they went to Chapel, and to that Chapel which appealed to them most; it was an age of individualism of which Smiles, the author of 'Self-help,' and Adam Smith and other economists were the prophets. The world was supposed to get on by the energies of men working for their own interest. In religion the individual worked out his own salvation, and the Gospel would be spread by the competition of the Churches for members and supporters.

Paralysis of Division.

The result was, however, disastrous. When Christians are divided into a number of competing groups they exercise little influence on the community as a whole. Being separated they have no collective opinion, and no organ by which to express an opinion if they had one. St. John tells us that our Lord prayed that his disciples might be One—'that the world might believe.' We know by experience that lack of unity is a terrible handicap in the conversion of the world—a handicap in the Mission Field and a handicap at home. When the people who profess and call themselves Christians, who declare to the world that there is one God who is the Father of all, one Lord and Saviour in whom his will for human life has been revealed, and one

[1] Read at the Annual Meeting of the Churchmen's Union, at the Church House, May 13, 1923.

Spirit that is calling us all to that way of salvation, are divided into competing groups, their testimony is blurred, they give the lie to the Gospel of the one Lord. If Christians continue organized in separate and hostile groups, what use is their pretending the Christian Church is a great unifying influence, a great Society which transcends all division of nation, race, or status; in which in Jesus Christ there is neither Jew nor Greek, barbarian, Scythian, bond or free, nay more, in which there is neither male or female, all divisive barriers swept away.

I need not elaborate the point, we all realize that the days of individualism are past, that the divisions which have grown up are more than 'unhappy divisions'—they weaken our testimony. Because we are not one the world will not believe. A house divided against itself cannot stand, and often has to surrender to the enemy. Had it not been for the rivalry of the Churches the Christian instruction in our schools would be far better than it is. We have all come to realize the evils of disunion. Every Church Assembly talks about it. Everywhere Christians are recognizing that the only hope of the world is the establishment of Christ's law of peace and righteousness and love, and that until the Churches are visibly united they cannot proclaim that law effectively.

Is Union possible?

But how can union be accomplished? Is it to be by unity of organization? Are we to aim at re-establishing a world-wide organization in which there shall be uniformity of creed and uniformity in the ministry? That is the way which is being pursued by what is known as the 'Faith and Order' movement.

I do not want to disparage that movement. It is right and it is useful for the members of various groups of Christians to meet together, endeavour to understand each other's point of view, and ascertain the greatest common denominator of agreement.

What has taken place in recent years shows that in the near future the number of divisions may be reduced where there are no serious differences as to doctrine or to the ministry.

In Scotland the Established and Free Church have come together again, and the Church of Scotland is now negotiating

with the United Presbyterians. In England the various bodies of Methodists are well on their way towards union. In Canada, Congregationalists, Methodists and Presbyterians have reached almost the final stage of union. In the Mission Field, notably in India and China under pressure from the converts, there is a drawing together. In Germany, since the war, driven by necessity, the Prostestant Churches have come together and formed a United Protestant Church which claims 35,000,000 baptised members.

But where there is difference in faith, in intellectual opinions, and differences in the conception of the constitution of the Church which have age-long controversies behind them there is no immediate prospect of union.

Union by Faith and Order.

In 1920 a Conference on 'Faith and Order' was held at Geneva. The Conference did good by bringing Christians of different nations and different Churches together. Personal knowledge does much to remove antagonism. But as regards removing the great vital causes which hinder union little was accomplished. Churchman and Nonconformist, Lutheran and Calvinist went home, each of the same opinion still. Since then we have had the Lambeth Appeal to all Christian People for Reunion—in tone and temper admirable, a great advance on any previous approaches to Nonconformity in that it acknowledged all those who believe in our Lord Jesus Christ and have been baptized into the Name of the Holy Trinity as sharing with us membership in the universal Church of Christ which is his Body.

The right of Nonconformist groups to be called Churches was also admitted, and the spiritual reality of non-episcopal ministries conceded on the ground that they have been manifestly blessed and owned by the Holy Spirit. All that was required for reunion was the acceptance of the Faith as expressed in the Apostles and Nicene Creed, and an episcopally ordained ministry.

Some sanguine people had visions of a speedy union. In the two and a half years which have elapsed it has become clear that a union on 'Faith and Order'—a union of organisation—

will not be achieved for many years, as there are fundamental differences of conviction which cannot be bridged over or compromised. Personally, I see no hope of organic union in the near future.

Unity exists already.

But are we to wait till the Churches can agree on definitions of faith and the necessity of episcopal ordination? By no means. There is a unity which already exists and which is capable of development. We all believe in Jesus Christ, we all regard him as the supreme revealer of God and therefore of the laws of life for men who live in this world. Whatever denomination we belong to—whether the most rigid Roman Catholic, the stiffest Anglican, stern Calvinistic Presbyterian or unbaptized Quaker we find a real unity in our loyalty to Christ, and our belief that if his teaching is carried out men will find well-being.

In brief, there already exists a real unity of principle, a unity of ideals, a unity of Spirit which springs from our unity in Christ. What we have to do is not so much to talk about unity, as to find means of expressing the unity which exists. Dr. Talbot, Bishop of Winchester, has rightly said that

> 'in the region of moral and social questions we desire all Christians to begin at once to act together as if they were one body in one visible fellowship. This can be done by all alike without any injury to theological principles.'

Doctrine divides, service unites. Whatever may be the final answer to the problem of unity among the Churches, the path of present advance lies through the field of increasing co-operative action. We both discover and reveal our oneness when we touch shoulder to shoulder in great common tasks.

Illustration from World Alliance.

May I draw my illustration of the possibilities of doing this from the World Alliance for Promoting International Friendship through the Churches, with which I have been intimately associated.

You know something of the legacy of hate and intense bitterness, racial and political, which the war has left behind, and the

rivalries and animosities connected with redrafting the map of Europe which has transfered millions from one political organization to another, often placing those who were the superiors under those who were inferiors. Last August 200 delegates from 26 nations met together at Copenhagen. They represented something like 40 Confessions, including members of the Orthodox Greek Clergy and Bulgarian Exarchs. They met together as Christians, they found their unity in Christ, in loyalty to him and his teaching, and in the conviction that those who looked up to Him were bound to work together to promote goodwill. The reality of the bond of union was tested in discussion of such questions as the treatment of minorities, disarmament, &c. The representatives of minorities described with warmth the way in which they were being treated. Representatives of majorities attempted to vindicate or palliate what had been done. But their unity as Christians enabled them to transcend their racial prejudices, agree that the grievances of the minorities should be reported to the League of Nations, and resolve that on return to their own countries they would confer together to see what could be done to remedy any injustice. Disarmament naturally evoked collision between the French and Germans. It was eventually remitted to the representatives of those nations; and meeting as Christians in the spirit of Christ they, by mutual consent, drafted a resolution on Disarmament which commended itself to the whole assembly.

More recently a meeting of the International Committee was held at Zurich. Twenty-four nations were represented. We had many matters to discuss, but the chief subject was what the Christian Churches ought to say about the Ruhr. It was a stormy subject for French, Belgians and Germans to consider, but when we all approached it from the point of view of Christians we were lifted above the national and political differences, and eventually drafted a message to the Churches which may be summarized as follows:—Christians must oppose the use of force and contend for the employment of methods of conciliation, and as regards the Ruhr the Christian way of settlement is by reference of the whole of the questions in dispute to an international tribunal on which both Germany and the U.S.A. should be represented. Such tribunal to be called into being by the

League of Nations or some other authority. To this message every delegate present gave his approval.

I might multiply instances. Since the war I have been at four conferences of the World Alliance where victors and vanquished have found themselves able to discuss international questions as Christians, and have been able to draw up a Declaration of Christian Principles which all accept and which all agree to uphold. The World Alliance is in its infancy, but it already provides a means of expressing Christian unity, and an organ which can voice the collective opinion on international questions. It does more than that. By establishing councils in each country the representatives of the various Christian Churches are brought together and made to realize that there is a unity which goes below all their differences. In some countries where political feeling runs high the World Alliance is the only organization which can bring men of different races and parties together.

An Organ of Unity Needed.

If we turn to our own country I think we shall admit that, although we believe that the whole welfare of mankind depends always and everywhere on the application of Christ's teaching to life, yet the different bodies of Christians, still more the individual members of those bodies, find it extraordinarily difficult to bring the force of Christian motives to bear upon the solution of public and international questions. Political organizations and groups of financiers can make themselves effectively felt, their opinions receive full consideration, but Christian conviction finds no effective expression. Who is there that can say what is the considered opinion of the great body of Christians in this country on any subject. You may say the Archbishop of Canterbury says, or Mr. Scott Lidgett says, or Mr. Berry says, or Mr. Chesterton, or Mr. Studdert-Kennedy, or the *Church Times*, or the *British Weekly* says so and so, but you do not know whether they express the considered opinion of the general body of Christians as to what Christians ought to say or do on any particular occasion.

This want, the World Alliance is endeavouring to supply, as far as international problems are concerned, by providing an

organ which can voice the considered opinion of the whole Christian community. The English delegates to the Copenhagen Conference impressed by the possibilities of united Christian action manifested there, resolved that they would endeavour to create in Great Britain an organ which should speak for the Christian community, at any rate, so far as international affairs are concerned.

They accordingly approached all the various religious bodies in Great Britain and requested them to appoint representatives to the British Council of the Alliance, which should henceforth consist of those elected by the various Churches, the number of representatives being roughly in proportion to the number of Church members. This proposal has been favourably received and the first meeting will be held in the second week in June. The Council will not meet to pass certain prepared resolutions. It will have to thresh out the application of Christian principles to concrete problems. By no means an easy task, *e.g.*, What ought Christians to say and do about the action of the French and Belgians in the Ruhr? Or, what should be the attitude of Christians towards military service?

It is therefore laid down that the meetings of the Council shall be for not less than two days. The well-considered expression of the opinion of representatives of the whole of the Christian bodies in Great Britain will have great weight with the members of the Churches and with public opinion. I am sure the way to unity is not at present by way of unity of Church organization, but by way of unity in work for the application of the Christian spirit and Christian principles to life. We are recognising our unity in other spheres than the International work of the World Alliance. We have united on four points of Temperance Reform.

We are uniting in 'Copec' which is setting groups of Christians to work on the consideration of the application of Christian principles to Politics, Economics and Citizenship. Thus, along the lines of fellowship in work God is leading us, and in his good time he will make clear to us whether further unity in Church organization is desirable or possible.

CHURCH AND PEOPLE

A Layman's View.

AMIDST the almost infinite harvest of writings and speeches which constitute the articulate expression of the life of the present day in our midst, it is apt to be supposed that no section of the people can remain unrepresented or inarticulate. Such, however, is far from being the case. Notwithstanding that the schoolmaster has been abroad for several generations and in the British Empire every white man and woman, at all events, can read and write, it is true only in an 'Elementary School' sense, and does not imply, as far as nineteen-twentieths of the people are concerned, the ability to make expression by themselves of their own thoughts and feelings. This nineteen-twentieths of the people are roughly coincident with that great section who start life with no available reserves of capital, and whose time is of necessity given almost exclusively to the task, and their thoughts to the problem, of how best to earn and dispense a livelihood for themselves and their families or dependents, with the aid of only such education in a scholastic sense as is the outcome of our system of elementary education.

In this paper I wish to attempt to present from within an account of the attitude of mind of this great section of the community towards the national Established Church of England, as it appears to a life-long member of both bodies.

It appears to be confessed on all hands that the class of people referred to are to a great and increasing extent neglecting the ministrations of the Church and declining to take any part in Church life. As it is probably vital to the continued existence of the Church of England as the National Church, and very likely to that of the Christian religion itself throughout the Empire, that she should again become the Church of the people, it behoves us to try to get some just estimate of the cause or causes of this neglect and indifference, and to this end to try to look at this particular matter from the point of view of that great section of the laity above indicated, who are now the principal arbiters, humanly speaking, of the destiny of every

institution having a public standing, and who will in the future be so to a greater extent.

First, then, it should be remembered, when considering the people's attitude towards such a matter, that unless a question has a direct, or indirect but fairly evident, bearing on the problem of how to get a living, it of necessity does not receive a great deal of deliberate and conscious consideration. We have neither the time nor the ability to study closely questions of Church policy or doctrine, but take them very much in the lump; still less is it possible for us, except in very rare cases of natal predisposition, to possess or acquire any appreciation of, or capacity for, highly refined or mystical spiritual experiences. Nevertheless, we are far from indifferent to religion, as a class, and practically every man and woman is definitely persuaded that he or she is religiously disposed, though perhaps in a way not displayed to the public gaze. Religious feeling, and Christian virtues, are at all events common amongst us. The parish church stands to most of us as the House of God, and all or nearly all regard ourselves as belonging to the Church and the Church as in great measure belonging properly to us, as having been established and endowed originally for the spiritual benefit of all classes. Even those of us who openly rank ourselves as Nonconformists do so more than for any other reason because we regard the Church as having failed to carry out her vocation as worthily as she might and ought to have done, and we are all inclined to resort to Church on certain more or less rare occasions, as when there has been a death in the family, and for baptisms, marriages, and burials. But in daily life the Church has come to mean for us, not an institution in which we have a part or share and at whose services we find something that is a help and comfort to us in our daily lives, but as a jealously guarded possession of the bishops and clergy, a kind of guild or trades union, from the property of which they draw easily-earned incomes, and wherein they successfully assert the right to be sole arbiters not only of what work they shall themselves do and what kind of services shall be provided in the Church, but also of every other matter connected with the Church and parochial affairs. Even now, after the promulgation of the new constitution issued as the outcome

of the Enabling Act, we find that the elected parish councillors have no power to act in any parochial matter and, beyond sending representatives to the Diocesan Council and ultimately to the National Assembly, the Parish Council is a mere debating society with power to help, but not to hinder, anything the incumbent may choose to do, exactly as before. If we go to church we find the pulpit made use of mostly for the promulgation of a certain body of doctrine, which although it purports to be the Church's interpretation of Christ's commands, tends constantly to promote the power of the Church and to enhance the importance and influence of her officers the clergy, rather than to further the religious life of the people. In an increasing number of churches we find a form of service which we cannot understand or appreciate, in which the officiating clergy recite the words of the service to an accompaniment of elaborate and punctilious motions and droning music, clad in vestments which appear to us to be of ridiculous colour and shape, all of which is not only foreign to all our ideas of real religion, but appears to us as an unholy glorification of the priest by himself and a desecration of the House of God. Such proceedings, and the obsession which has taken hold of so many of the clergy which leads them to devote so much of their time and energies to the holding of uselessly frequent and elaborate services, which at the best can be appreciated by but a few of the people, rather than to such work as will set forth the Way of Life by example and good living, appear to many of us as one of the wiles of the devil, by which he has succeeded once more in diverting the energies of a body of Christian men into channels which is rendering them abortive.

Another factor in the situation is what one may call the political aspect of the present system of Church government, little if at all changed, as above pointed out, by the new Constitution. Accustomed as we now have been for two or three generations to direct representative government not only in local and national public affairs, but in every society, club, or body, to which we belong, the extent to which the clergy have contrived to acquire the position of being a law not only unto themselves, but unto us also, in all matters pertaining to the Church, is responsible for a degree of resentment which, although apparently little appreciated by the clergy themselves

and at present sullen, smouldering, and only brought to light in very restricted circles, is a potent factor in destroying any chance the Church might otherwise have of influencing the lives of our people as a whole. A strong feeling prevails that the present exclusive power of the clergy is highly unjust and a usurpation by them of what should belong to the people, and is in itself a denial of the genuineness of their Christian profession. Whilst it continues no amount of 'preaching and praying' can avail to enlist a full-hearted and enthusiastic following for the Church amongst the poorer classes of the community. Only in parishes where the evident personal earnestness and ability of the incumbent or his staff is such as to cause a personal following is it possible for the Church to overcome in some degree the resentment which underlies the prevailing attitude.

The present method of appointing the incumbent is another cause of much resentment. That the inhabitants of a parish should be required to accept as their spiritual leader without any say in the matter a man appointed perhaps by a non-resident patron with no interest in the parish is regarded as monstrous.

The question of the *personnel* of the clergy is in reality the *crux* of the matter, and in it lies the possibility of a solution. If the people as a whole are ever to be brought back to allegiance to the Church it must be through personal influence. Whatever be the doctrine or practices advocated, the people will follow a pastor whom they respect and admire and whose way of life appeals to them as illustrating the teaching of the Founder of Christianity, whatever be their private opinions; similarly, no amount of 'instruction' or precept of any kind will influence them if coming from one in whose good sense, ability, and earnestness they have no confidence.

The majority of the English clergy of to-day have been trained in a school whose main principle has been the development of the idea of worship. Throughout the training of a priest his environment has been arranged and his thoughts directed in very great measure towards the development of the sense of the duty of worship. The duty and privilege and beauty of worship has come to bulk so largely in his conception of religion that in many cases it has ousted almost every other

constituent. But the clergy as a whole appear to have failed to realize to what an extent the idea of formal worship as a constituent part of religion is still absent from the minds of the people of the nation. Men tie their tongues immediately a clergyman appears, and he has no chance of hearing what the people think and say in the workshop, office, or home, on the very matters which concern his work. Notwithstanding all that has been done since the inception of the Oxford Movement, the man in the street is still without any conception that religion can consist in anything other than what is inculcated by the Ten Commandments, the Sermon on the Mount, and the Lord's prayer. Although he recognizes the duty of going to church, it is in order to pray and to hear the Word of God read and expounded. The idea that God desires or can be placated by formal acts of worship in church is so repugnant to his English mind that, rather than accept it, he is likely to turn his back upon outward forms of religion altogether. The increasing failure of the Church to attract men to her services, notwithstanding all the propaganda of the last fifty years, points to the hopelessness of her doing so on present lines, a fact of which most of us who think about it are unshakably convinced. The reason so many men do not attend church is not, as so many of the clergy appear to suppose, mere indifference and carelessness, but repulsion. And although women are less easily driven away from religious observance than men, not a few even of those women who attend the services and take part in parish work, in this matter share the opinions of their absent husbands and brothers.

Notwithstanding that the prospect of restoring Church observances in general, and the Holy Communion in particular, to their pre-Reformation place so captivated the imaginations of many of the clergy, who for some eighty years have struggled to impress their views on the people, it is regarded by nearly all laymen as a clerical obsession, and until the clergy give up the attempt, and allow that these are largely matters which admit of varying opinions as to the construction intended by Christ to be put upon His words, and devote their energies to teaching the Christ-like life by precept and example, their efforts and those of others to restore Church life amongst the people will remain abortive.

A CRITICISM OF N.A. 84.*

By Four Hastings Clergymen.

I.—General Suggestions.

(*a*) The 'Epistles' need careful revision. Those for Lent IV and Monday in Holy Week should be supplanted by others.

(*b*) *All* the Exhortations—not only those in the Baptism and Marriage Services—need re-writing; and in each case the instruction to the minister should be to 'speak on this wise,' so that he may on occasions vary the address.

(*c*) In every case the words *Resurrectio carnis* in the Apostles' Creed should be rendered 'the Resurrection Body'; failing that 'the Resurrection of the Body' (*not* Resurrection of the Flesh, which still stands in N.A. 84 in Baptism and Visitation offices).

(*d*) A wider choice of Canticles should be allowed, as alternatives to the *Venite, Magnificat* and *Nunc Dimittis*:

e.g. *Urbs fortitudinis—Isaiah* xxvi
Dignus es—Rev. iv, 15 } as in *Prayer Book Revised.*
Benedictus es—Song of the Three Children, v. 29.

The *Benedicite* should be shortened as in *Prayer Book Revised,* and a Hymn (in Eastertide, Easter Anthems) should be allowed also in place of the *Venite.*

(*e*) Opening sentences of a non-penitential character, and some suitable for great festivals, should be placed at the beginning of Morning and Evening Prayer, a different selection for each (the Scottish P.B. and Directory for Public Worship, Presbyterian Synod 1898, has some good examples).

(*f*) The present opening sentences, Exhortation, Confession and Absolution, at the beginning of Morning and Evening Prayer should be moved from their present position and grouped, as in *Prayer Book Revised,* under 'Forms to be used for Occasions of Penitence,' with rubrics there given.

(*g*) All quotations from Holy Scripture should be from a correct text:

e.g. *Job* xix, 25—Burial Office.
S. John iii, 16—Comfortable Words.
Gospel for Ascension Day.

The Words of Committal need revision.

(*h*) Morning and Evening Prayer need to be made different from each other by:

New opening ℣ and ℟ (e.g. *P.B.R.*, p. 24).
A simpler form of Creed.
New ℣ and ℟ before Collect (e.g. *P.B.R.*, p. 15).

at one or other service.

* The books referred to in this article are:
(1) *Revised Prayer Book (Permissive Use) Measure, 1923.* (S.P.C.K. 1/-. 1923.)
(2) *A Prayer Book Revised.* (Mowbray. 3/6. 1913.)
(3) *Revised Services for Modern Churchmen.* H. D. A. Major. (Blackwell. 9*d.* 1919.)
(4) *A New Prayer Book.* Pt. I. (Milford. 6*d.* 1923.)
(5) *Sursum Corda.* Frere and Illingworth. (Mowbray. 3/6. 1915.)
These are cited as follows:—(1) N.A.84. (2) P.B.R. (3) R.S. for M.C. (4) N.P.B. (5) *Sursum Corda.*

(*i*) The Prayer of St. Chrysostom should be restricted to use *before* the Eucharist, *i.e.* at the end of Mattins or Litany, when the Eucharist follows: and on other occasions one of the Prayers printed at the end of the Holy Communion Service should be allowed.

(*j*) Include from Scottish Prayer Book:

V. The Bidding Prayer.

VI. Prayers for certain Festivals and Seasons as there printed.

Detailed Criticism of N.A. 84.

P. 6, l. 27-28: Substitute 'At the end of every set of Psalms or portions of Ps. 119 shall be repeated this Hymn.'

P. 9, 10, 11, *passim*: The Calendar is much too much overladen, and requires drastic pruning.

P. 15 and 16, *passim*: See Note in General Criticisms in opening part of Morning and Evening Prayer.

P. 17, l. 15: Omit reference to Athanasian Creed.

P. 17, l. 18: Omit the words 'of the'; for 'Prayer of St. Chrysostom' read 'Final Prayer.'

P. 17, l. 20: See Note in General Criticisms in opening part of Morning and Evening Prayer.

P. 18, l. 11-12: Omit reference to Athanasian Creed.

P. 18, l. 14: Read 'Final Prayer' for 'Prayer of St. Chrysostom.'

P. 18, l. 16: Omit the words 'of the.'

P. 18, 19, 20, *passim*: Insert a general rubric allowing the minister to bid the prayers of the congregation, and a space for silence: omit separate headings and ℣ and ℟ before each prayer.

P. 21, l. 1-9: Omit all before l. 10.

P. 23, l. 41: Substitute for 'Lighten our darkness' the Collect 'Visit we beseech thee, O Lord . . .' (Prime and Hours, p. 78).

P. 27, l. 6: Insert new suffrage here: 'That it may please Thee to bless and protect all who serve mankind by labour, industry and learning.'

Read present suffrage, 'travel by land or by water,' 'travel by land, *air* and water.'

Read present suffrage, 'fatherless children and widows,' 'fatherless children and widows, *the motherless*, and all who . . .'

P. 28, 29, 37, *passim*: See earlier note on pp. 18, 19, 20 about omitting heading ℣ and ℟.

P. 34, l. 1-6: Put this Prayer under the heading of *'For Industrial Peace.'*

P. 35, l. 1-36: Omit.

P. 35, l. 37: For 'For Industrial Peace' read 'For all who labour.'

P. 36, l. 5-15: Omit.

P. 38, l. 33-40: Omit.

P. 41, l. 30: Substitute for New Year's Day Collect the following:

'O immortal Lord God, who inhabitest eternity . . .' from Canadian P.B.

P. 43, l. 10.23: Omit all words after 'Palm Sunday.'

P. 43, l. 27-34: Omit.

P. 44, l. 11: Read *'during Eastertide'* for *'seven days' after.'*

P. 45, l. 1-2: Read 'During Eastertide' for 'on Easter Day and seven days' after.'

P. 45, l. 9-36: Omit.

P. 46, l. 6, to p. 49, l. 11: Omit.

P. 49, l. 16: Substitute for Collect for the Transfiguration that in the American Prayer Book.
P. 49, l. 33: Substitute for Gospel that in the American Prayer Book.
P. 50, l. 6, to p. 51, l. 31: Omit.
P. 51, l. 33: Omit list of Tribes from Gospel for All Saints' Day.
P. 51, l. 36: Substitute prayer, 'Incline thine ear, O Lord,' on p. 204 of *P.B.R.* for Collect for All Souls' Day.
P. 52, l. 4: Substitute *Rev.* xx, 11-13 (incl.), for the Epistle I *Thess.* iv, 13.
P. 52, l. 32, to p. 55: Substitute new Collect for use in Embertide, *e.g.*: 'O Lord Who delightest,' *Sursum Corda*, p. 59: and *only* retain as Epistle, *Acts* xiii, 44; Gospel, *St. Luke* iv, 16.
But add: 'The Epistle and Gospel for St. Mark's Day may be used at Synods and similar occasions' with the prayer, 'O Lord God,' sup. 31, as the Collect.
P. 56, l. 1-4: Omit Collect and substitute *Scottish* form for Dedication of a Church.
P. 57, l. 5: Omit Epistle and substitute 'For the Epistle, *Amos* ix, 11.'
P. 60, No. 18: The Order for Holy Communion as in *N.P.B.* is preferable to this.
P. 70, No. 19: Omit.
P. 72, No. 20: We would suggest an enlargement of *Revised Services for Modern Churchmen* in place of this.
P. 72, §19: The following should be included, in R.S. for M.C.:
(*a*) Short introduction, explaining the meaning of the service.
(*b*) After Gospel, c. 1-21, on p. 74.
(*c*) The words, 'Grant that whosoever is here dedicated to Thee, etc.,' in their proper place.
(*d*) A Prayer for Guidance of Parents, e.g. *Sursum Corda*, p. 91. The words, 'Grant that the Old Adam,' etc., should be altered to 'Grant that this child may be so filled with Thy Spirit that he may be raised up to newness of life' (or similar words).
The words, 'In the name of the Father,' should read '*Into* the name . . .'
P. 77, l. 6: Read 'may' for 'shall.'
P. 77, l. 8: Either take final exhortation from R.S. for M.C. as it stands, or revise the N.A. 84 form by omitting 'of the promises which he hath here made by you,' and altering 'the meaning' to 'their meaning.'
P. 77, l. 13-17: Omit: substitute, 'See that he be taught the great truths of the Christian Faith: the meaning and power of Prayer: the duty of Christian fellowship in a life of service to God and man.'
P. 77, l. 21: Omit 'most comfortable.'
P. 77, l. 28: Add a blessing based on *Ephesians* iii, 14—end, 'May the Father from whom . . .'
P. 77, 82: Other Baptism Services to be revised on similar lines.
P. 82, l. 20*ff*: The suggested Catechism in *P.B.R.* should be substituted for the alterations here suggested, with certain modifications, *e.g.*: For 'being by nature born in sin' read 'being by nature prone to sin.'
P. 84, l. 35-36-37: Substitute 'Holy Scripture doth teach us that there is here an outward sign—the laying on of hands with prayer—and the effectual token of an inward grace . . .'
P. 85, l. 25-26: Substitute 'Do you believe the Christian Faith?' *Answer*: I do.
Add Doxology to 'Our Father.'
Omit final rubric, as in Alternative Conf. order in Scottish P.B.

P. 86, l. 19-23: Omit 'signifying . . . *all men.*'
P. 86, l. 24: Read 'entered into' for 'enterprised.'
P. 86, l. 33-34: Omit '*not*' and '*remain . . . led to.*'
P. 87, l. 23: Read 'O Everlasting God' for 'O God of Abraham . . . Jacob.'
P. 101, l. 16: Here add opening sentences as in R.S. for M.C. in place of those in P.B.
P. 101, l. 17: Omit antiphon, 'O Saviour . . .'
P. 103, l. 4: Omit I *Thess.* iv, 13.
P. 104, l. 13: Read 'We give Thee hearty thanks for this our *brother,* whom it hath pleased Thee to deliver out of the limitations of this world . . .'
P. 104, l. 38*ff*: Omit prayer 'Blessed Lord . . . ' and substitute 'Grant unto us, Almighty God, thy peace that passeth understanding that we, amid the sorrows of life, may rest in Thee, knowing that all things are in Thee, under Thy care, governed by Thy will, guarded by Thy love, so that with a quiet heart we may face the clouds and the darkness, ever rejoicing to know that darkness and light are both alike to Thee, through Jesus Christ our Lord.'
P. 105, l. 17: Omit the Grace. Substitute: 'The God of all grace who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall Himself perfect, stablish and strengthen you. To Him be the dominion for ever and ever. Amen. (I *Peter* v, 10.)
P. 105, l. 34: Read *Wisdom* iii, 1-5, or II *Cor.* iv, 16—v. 5, for I *Thess.* iv, 13-18, etc.
P. 106, l. 20: Substitute opening sentences in R.S. for M.C., Nr. IV, for those here given
P. 107, l. 29-42: Substitute sentences at the grave in P.B.R. or in R.S. for M.C. for those here given.
P. 109, l. 10-15: Omit.
P. 109, l. 23-25: Omit 'The Grace,' substitute 'Now the God of Peace . . . Amen.' (*Heb.* xiii, 20-21.)
P. 111, l. 29: Insert here: 'Lord have mercy. Christ have mercy. Lord have mercy. Our Father. . . deliver us from evil.'
P. 111, l. 38: Omit 'the Grace' and substitute 'Now the Lord of Peace himself give you peace at all times in all ways. The Lord be with you all. Amen. (II *Thess.* iii, 16.)
P. 112, l. 1: Read title, *An alternative Order for the Burial of a Child.*
P. 113, l. 33: Omit this prayer and substitute that on p. 17, R.S. for M.C., beginning 'O Almighty Father,' and the prayer on p. 18, 'O most merciful Father.'
P. 114, l. 1-3: Omit 'the Grace' and substitute, 'May the peace of God which passeth all understanding guard your hearts and your thoughts in Christ Jesus. Amen. (*Phil.* iv, 7).
P. 114, l. 18-22: Omit this Blessing: substitute 'May the God of Peace Himself sanctify you wholly and may your spirit, soul and body be preserved entire without blame at the presence of our Lord Jesus Christ. Amen. (I *Thess.* v, 23.)
P. 114, §30: For the whole of this section, substitute the 'Forms to be used for Occasions of Penitence,' *P.B.R.*, pp. 59-69.
P. 116, §31: For this section, substitute N.A. 89, 'Revised Psalter.'
P. 118, l. 17: Add Proper Preface, from Scottish P.B. for Consecration of Bishops and Ordinations.

BOOK REVIEWS

A NEW PRAYER BOOK.

The enterprise of a group of clergy, acting under the aegis of the Bishop of Manchester, in publishing independent proposals for the revision of the Book of Common Prayer, is to be cordially welcomed. And the first instalment, consisting of the Liturgy, deserves special consideration.[1] The slow progress made in revision by the Convocations and other official assemblies of the Church, has shown painfully the faultiness of this method. Large bodies of persons who share no sufficient sympathies or common ground, can never be competent to carry out such a work as the revision of a service book which is a great heritage in a great community. It is a pity that Convocation did not recognise this at first, and following the precedent set when the Jacobean Version of the Bible was revised, did not appoint a representative but unrestricted body of qualified persons to do the work, reserving to itself only the power of accepting, rejecting, or referring back the result when submitted as a whole. So only is there much prospect of gaining a revised book which is not of a piecemeal character, where proportion is lost in the midst of patchwork.

In the stage that has now been so slowly and so unfortunately reached, the best remedy seems to lie in groups of those who are dissatisfied making fresh beginnings by putting forth concrete proposals for general consideration. Acting in close co-operation, and with their minds in sympathetic accord, such groups can show a thoroughness of reconsideration and a unity of result which make strong contrast with N.A. 84; and the products of their enterprise may well prove the best stepping-stones across the quagmire into which the Church is being led at present, and the safest means of gaining firmer and more wholesome standing ground in the near future. The Bishop of Manchester is assuredly right in saying that 'at a time when the revision of the Prayer Book is occupying the minds of all Church people, suggestions are to be welcomed from every quarter, provided they are offered in sincerity, and spring from a desire for the highest welfare of the whole Church.'

Two such publications have lately claimed consideration, that issued by the E.C.U. and this later *New Prayer Book* (or 'Grey Book') of which the first part has been printed, and further parts are to appear during the summer. The E.C.U. publication is frankly a party design. The nature of this other is shown by the following quotation from its preface:

> 'The Church of England has in its several schools of thought a singularly whole experience of spiritual life. All that has been true and good in the thought and traditions of the Catholic, Evangelical, and Liberal, sections of the Church, ought to be brought together in the revised Prayer Book. This has been the conscious aim of the group of clergy who are putting out the services of which the first is here published. They have also tried to be true to the principles of the present Prayer Book.'

To turn to this from the E.C.U. proposals, with their single and monotonous appeal to tradition as the criterion by which every change is

[1] *A New Prayer Book.* Part I: The Order of Holy Communion. (Humphrey Milford.) Price 6*d*.

to be judged, is refreshing. There, the oppressive feeling is given that worship is a stately structure which moves mechanically before the eyes of men, who have little or no part in it except as onlookers: it is like a film in a cinema, which may be fine but in the production of which those present have no share. Here, on the other hand, while precedent is allowed its full weight, it is not everything, nor yet the chief thing. Liturgical learning is not wanting, but it is subordinated to spiritual vitality and to personal edification. Some old features are restored where found good; but there is no hesitation about introducing new features that are helpful, or amending familiar ones that can be bettered. The dead hand does not press, and the heart is left opportunity to beat freely.

To review with thoroughness this proposed Liturgy would require much space, and a detailed scrutiny; less can be attempted here. A few of the broad features, a few illustrations of detail, a few supplementary suggestions, can alone be set out.

The general order of the Liturgy familiar in the Prayer Book is modified by three or four minor transpositions, and by one of a larger kind. The opening section—Lord's Prayer, Collect for Purity, Decalogue, Prayer for the King—is altered by dropping the two last while retaining the Kyrie, and permitting (but not requiring) *Mk.* 12, 29-31 to be read instead of the Decalogue. There follows next a block of the service which comes later in the Prayer Book, consisting of the Exhortation 'Ye that do truly . . .' without the clause 'draw near . . . comfort,' the Confession, Absolution, Comfortable Words, and mutual blessing now added. Only after these come the Collect, Epistle, Gospel, etc. There is surely much to be said for this change of order; the more it is independently considered, the greater its merits appear. And when the Liturgy is used without the prelude of Matins (with its earlier Confession and Absolution) the reason becomes stronger still. Within this section an alternative is allowed on week days of a shorter confession and absolution, which in themselves are simple, beautiful, and old. The second of the Comfortable Words in the Prayer Book, wrongly attributed to Christ, is well exchanged for his saying, 'Him that cometh to me, I will in no wise cast him out.' And following these 'Words' the mutual blessing is inserted with the invitation 'Let us pray.' That, so far as it goes, is here a gain; but it would be a greater gain at this point to restore the singularly beautiful and appropriate form found in the Prayer Book of 1549:

> 'The peace of the Lord be alway with you. And with thy spirit. Christ our Paschal Lamb is offered up for us, once for all, when he bare our sins on his body upon the cross, for he is the very Lamb of God, that taketh away the sins of the world; wherefore let us keep a joyful and holy feast with the Lord. Let us pray.'

From this point the order of the present book is followed with less extensive transpositions, though some of these are important. After the Collect and Epistle a psalm or hymn is permitted, but not required, before the Gospel;—a real advantage. The Nicene Creed is given, as in the East, as a corporate not an individual confession of faith ('*We* believe . . .'); again a marked improvement. Its rehearsal is required on Sundays and chief Festivals, but not of necessity on minor days; which is wise. A rubric here authorizes a short anthem or hymn; also a sermon following. It would be better if the former were authorized to precede or follow the sermon; in which case there would be no need in the next rubric to authorize the same thing again after an offertory sentence has

been said. The Offertory follows here. The Offertory Sentences have been revised with much advantage: for ordinary occasions they are reduced to four, one of which is newly (and admirably) drawn from *Ps.* 27, 7; but sixteen others (both old and new) are provided for various special occasions.

The Prayer for Christ's Church follows the Offertory. It has the same opening and close as our present prayer, but has been modified and enlarged; particularly by converting the petitions for King and people into one for all ruling authorities, and for God's people everywhere; by introducing intercession for missionary work, and for places of learning; and by commendation to the love of God, instead of thanksgiving alone, of his servants departed this life. The changes are all in the way of religious enlargement, and are well made; except that 'all Kings, Presidents and ruling Authorities' might be more simply and better expressed by 'all Rulers,' which would not jar, as the phrase adopted does.

The three long Exhortations which stand here in the Prayer Book are omitted. It is no doubt well that they should no longer stand printed in the course of the service; and it is plainly unnecessary that they should be reprinted in a pamphlet issued for general consideration. But it would be matter for regret if they were entirely dropped in any revised book;[2] and it would be well for it to be stated that there is no intention of this, and a place indicated for them at the close of the service where supplementary elements are already grouped, such as Canticles that may be sung as preludes, additional Offertory Sentences, Proper Prefaces, and the *Agnus Dei* as an anthem that may be sung during the communion time. And here it should be remarked that several of the Proper Prefaces are amended, and some additional provided, the gain in both directions being decided.

After the Prayer for Christ's Church come the *Sursum corda,* Preface, and Prayer of Humble Access, in this order. The last is modified by altering 'property' into 'nature,' while its last clauses are made clearer and more appropriate for modern worshippers. The Consecration Prayer follows, and it is altered in several ways, though care has been taken to preserve its balance and proportion, to introduce nothing out of accord with the existing prayer, and to set the successive elements of supplication and thanksgiving in natural and effective sequence, regard being had to liturgical parallels, and still more to living worship. The result is simple and good, and deserving of careful consideration. There are some transpositions and re-connections; the words of institution come earlier; the first half of what is now the second post-communion prayer (formerly part of the Consecration Prayer) is re-incorporated; and at the close, with a brief silence intervening, the Lord's prayer concludes. Two changes of phraseology in this prayer may be noticed, where the power of association may lead some to hesitate, but thoughtful and detached consideration may well lead most to commend. The familiar clause near the beginning becomes, 'Who make there by his own offering of himself once offered, a full perfect and sufficient sacrifice for the sins of the world.' This drops no essential idea, but gets rid of the terms 'oblation' and 'satisfaction' which lend themselves to misunderstanding. A later clause becomes, 'grant that by the merits and death of thy Son, Jesus Christ, and through faith in his love, we and all thy Church, offering ourselves to thee in communion with him, may obtain remission, etc.' 'Blood' is, unfortunately, not always

[2] We do not think that there is any general desire on the part of Liberal or Modernist Churchmen to retain them.—Ed., *M.C.*

understood. 'Life' would be the more direct equivalent, no doubt, but is not Love the Life Divine? and is it not the Love of Christ in which we do trust, and are bold to ask with the apostle who shall separate us from it?

The Communion then follows at once; and the administration may be begun with the invitation (omitted previously) 'Draw near with faith and take this holy sacrament to your comfort.' A special rubric provides for several alternative ways in which the words of administration may be used, though they remain as in the present book. It is much to be wished that a small change should be made in these forms, to which it is hardly imaginable that any objection could be felt. This consists in dropping out the words 'which was' is each form. 'The body [or blood] . . . Christ, given [or shed] for thee' expresses precisely the same as 'which was given [or shed] for thee,' but more tersely and with heightened solemnity. In a formula to be repeated many times it is a great advantage to get rid of words merely redundant. But in this case the advantage would be much greater because the redundant words produce a collocation of consonants singularly uneuphonious, and somewhat difficult to say fluently without slurring: *wh ch w s* is a very ugly series, but it becomes worse still in the second form *wh ch w s sh*. To be rid of this, with absolutely no change of meaning or accustomed phrase besides, would be an unmixed benefit very easily gained. Better still would it be if in the second form the second occurrence also of 'was shed' were eliminated by saying 'in remembrance of Christ's blood shed for thee,' perhaps in the first form too saying, 'in remembrance of Christ dying for thee.'

After the Communion is set most appropriately a versicle and response from the Book of Revelation: 'Worthy art thou, O Lord, to receive glory and honour and blessing. And worthy is the Lamb that was slain, for ever and ever.' Then is said the prayer which at present stands as the second post-communion alternative; and after it the latter half (alone) of what is now the first alternative prayer ('And here we offer and present . . . end'), the former half of this prayer having been already said as part of the Consecration Prayer. And the *Gloria in Excelsis,* with the Benediction following, closes the service as now.

It is however provided that on days other than Sundays and Feasts, these post-communion prayers and praises may be omitted, only a brief word of thanksgiving and benediction being said, if so desired.

A concluding section contains rubrics which are largely new, and deal with many of the points of difficulty or of controversy that have arisen. About some of these no doubt conflicting views will still be held. Taken as a whole they make a frank and sincere endeavour to combine toleration with order for the general welfare of the Church. They deserve to be studied and weighed. It suffices to say here, that the lack of Confirmation is not to debar from Communion, though Confirmation is pressed; that the presence of 'three at the least' to communicate is not a condition of celebrating, though 'it is much to be wished . . . that there shall always be some to communicate with the priest'; that the mingling of water with the wine is not enjoined, but is mentioned as 'an ancient tradition of the Church'; that administration by intinction is allowed at the discretion of the minister; that 'according to long existing custom' reservation is allowed 'of so much as may be required for the communion of the sick' and absent, 'and for this purpose only'; and that in certain cases reference is provided to the Bishop for decision at his discretion. This last, though in prevalent vogue, is an evasion or procrastination of awkward questions, and is of evil portent. Liberty requires always that

Law shall be supreme; then it thrives under the Law's protection. The Bishop should administer the law, and be himself bound by it as much as anyone else. The increase of personal powers in the hands of Bishops, undefined by law but residing in the episcopal discretion, is bound to degrade the Episcopate into an ecclesiastical beaurocracy, and to strangle life and liberty in the Church by the trammels of officialdom and by unacknowledged 'influence' of the backstairs order. If the Church's law needs revision, let it be revised; but let Law rule.

E. P. Boys-Smith.

Hordle Vicarage, Hants.
May, 1923.

THE GOSPEL AND THE AGE.*

Theologically at any rate the Monroe Doctrine is as dead as a door-nail. America has her Modernists, her heresy hunts, her problems of theological re-statement, her battle for truth and freedom against the forces of traditionalist reaction and the champions of the *status quo*. There as here the conflict grows in intensity as the issues are more sharply drawn. English and American Modernists are interested in one another's fortunes, and the interest is something more than a polite solicitude, since it springs on both sides from a recognition that the world is small, and that advance or retreat on any front, however distant, cannot fail to produce repercussions over the whole theatre of war.

Dr. Fosdick, a born fighter, and a staunch upholder of the cause of theological liberalism in his own country, must be held answerable for the military colouring of the foregoing paragraph. A careful study of his book *Christianity and Progress,* which reproduces a series of six lectures delivered to an American university audience last year, leaves on the mind the impression of a vigorous and clear cut personality grappling ruthlessly with a problem of great magnitude, and striving in the interests of the modern man to present a solution which shall satisfy both head and heart by retaining the essential truth of Christianity disentangled from irrelevant additions and misleading subtleties. The problem of husk and kernel is ever with us, and while the task of achieving an adequate separation may prove difficult and even dangerous, not to attempt it can lead only to irretrievable disaster.

The opening chapter on 'The Idea of Progress' reveals the author at his best, and the level of that best he never leaves throughout the book. Dr. Fosdick is a master of the art of clear arrangement, and his power of summarising the characteristics of wide periods of history in a few telling generalisations is seen to advantage in his rapid sketch of the causes which have led to the acceptance by the modern man of the doctrine of progress. Yet while admitting wholeheartedly the possibility of genuine advance, Dr. Fosdick is careful to stress with equal emphasis the obvious limitations of our little world. While, perhaps, not in agreement with Lord Balfour's recent definition of history as a 'discreditable episode in the life-story of one of the minor planets,' he would call attention to the disturbing truth that progress is neither inevitable nor of infinite duration. The world is a temporary business at best, and an automatically attained millennium an unsubstantial dream.

* *Christianity and Progress.* By H. E. Fosdick, D.D. Nisbet and Co., Ltd., 1922. Pp. 247. Price 5/-.

It follows that if life is to make sense, if the riddle of existence, unlike the Hatter's conundrum in *Alice in Wonderland*, is capable of an answer, religion, for all our present wealth of scientific discovery, must still keep its essential place as the one sure means to the right interpretation of human experience. Dr. Fosdick writes with enthusiasm about the Social Gospel of Christianity, but here again we are concerned with the problem of interpretation. What think ye of Man, whose son is he? is the supreme question, for, as our author frankly reminds us, 'we are always trying to improve the play by shifting the scenery,' whereas the only sound method is to transform the spirit of the actors. Numberless as are the varieties of religious experience, behind all 'stands the colossal fact that man can be transformed by the Spirit of God.'

The fourth chapter brings Dr. Fosdick to the heart of his subject. What place has a progressive world for a Christianity statically conceived? Have we outgrown for ever a faith which originated twenty centuries ago, or is there in Christianity itself a principle of growth which renders it essentially progressive, and accordingly relevant to the problems and aspirations of each new age? In answering this question Dr. Fosdick makes telling use of the New Testament to prove the adaptability of fundamental Christian truth to changing environments. In their presentation of Christ, Paul and John were Modernists at once daring and constructive, champions of the faith that 'stagnation not change is Christianity's most deadly enemy.'

The perils attaching to a thoughtlessly accepted doctrine of Progress are set forth by Dr. Fosdick with marked clearness of insight. The easy optimism, the blind trust in social palliatives, the unpleasing cocksureness of many moderns in face of the great teachers of the past, these faults of our age are scathingly exposed, and we are compelled to recognise that scientific discoveries, however wonderful, are of themselves useless as passports to the Kingdom of Heaven. While the science of the Middle Ages seems childish enough to the modern mind, Francis of Assisi still towers above us in spiritual stature, and the Christ of Galilee still leads the world.

W. M. P.

THE NEW SCIENTIFIC OUTLOOK.*

The careful observer at the present time may take note of twin phenomena which are not without serious interest and importance. On the one hand, he may note the lapse of large bodies of organised Christians into a more or less obvious materialism, fertile in beliefs and practices not dissimilar to those of the dark ages; while on the other hand he sees the scientists developing a more and more definitely spiritual and genuinely religious attitude. While the official exponents of religion are becoming sceptical sophists who believe everything because they believe nothing, many of the scientists have become, one might almost say, devout worshippers. One imagines this state of affairs to be a natural nemesis: to those who possess and cultivate a sense of truth, truth is revealed; while from those who neglect that sense of truth, the very truths that they once possessed are taken away; and they lapse into superstition.

* *Emergent Evolution*, by C. Lloyd Morgan, D.Sc., LL.D., F.R.S. Williams and Norgate. 15/- net.

Matter, Life, Mind, and God, by R. F. A. Hoernlé, M.A., B.Sc. Methuen. 6/- net

Professor Lloyd Morgan is well known in wider than merely scientific circles as a biologist and as a student of animal psychology. The reader of his works may sometimes have been disappointed at his steadfast refusal to let himself be carried beyond the strictly scientific area into regions of speculation. He has consistently declined to deal with 'problems of Source,' as he calls them, as lying outside the proper province of a scientist; but now, in these *Gifford Lectures* for 1922, he breaks the *tabu* and ventures to write as a philosopher. As a matter of fact the gulf between science and philosophy, which had yawned under the older philosophic tradition, has tended to close up of recent years. Physical science raises questions which are metaphysical in their nature; and as for biology and psychology, they perpetually lead the student over the line.

There are, we may say, two schools of 'scientific' philosophy at the present time. There is that which attempts to reduce all apparent differences of quality to differences of quantity or arrangement—affirms, *e.g.* that the phenomena of life are nothing but extremely complex physical and chemical phenomena. And there is the corresponding school which lays the whole emphasis upon differences of quality, and tends to regard them as irreducible. For this school the organic world presents problems which not only cannot now, but from their very nature never will, be solved in terms of chemistry and physics. When we are dealing with living organisms, we are faced with new facts which call for entirely new categories for their interpretation. Such is the view held by the well-known physiologist, Dr. J. S. Haldane, and by Professor J. A. Thomson, who has perhaps done more than any man living to popularise the problems of biology.

Emergent Evolution makes it quite clear to which school Professor Lloyd Morgan belongs. 'We live in a world,' he reminds us, 'in which there seems to be an orderly sequence of events . . . But the orderly sequence, historically viewed, appears to present, from time to time, something genuinely new. Under what I here call emergent evolution, stress is laid on this incoming of the new. Salient examples are afforded in the advent of life, in the advent of mind, and in the advent of reflective thought. But in the physical world emergence is no less exemplified in the advent of each new kind of atom, and of each new kind of molecule. It is beyond the wit of man to number the instances of emergence.' (p. 1.)

According to this view, evolution has been, and still is (to use Bergson's phrase) 'creative.' But which is emphatically not 'that which hath been'; and we have good reason to believe that 'that which shall be' will not be the same as that which now is. Having agreed so far, the question arises whether the 'new' must be regarded as 'a special insertion *ab extra*.' From Professor Lloyd Morgan's point of view any notion of a so-called 'alien influx into nature' is barred. If we acknowledge Divine Activity, it is to be conceived as *omnipresent* and manifested in every one of the succession of 'emergents'—matter, life, and mind. There is something in nature which urges her to the creation of new qualities of existence.

Professor Alexander, it will be remembered, in his recent *Gifford Lectures*, aroused a considerable amount of discussion by suggesting that the particular quality which at any stage was as yet undeveloped, but which lay next in the course of development, might be described as 'deity'—*e.g.* that life is 'deity' from the point of view of matter, and mind is 'deity' from the point of view of organic life; and that the world is inspired by a nisus towards deity,' *i.e.* is urged by some impulse

to continue to create new qualities. Professor Lloyd Morgan devotes some space to a sympathetic examination of this point of view, and, speaking of the next quality to emerge in the process of evolution—*i.e.* the quality which will stand to mind as mind stands to organic life, he remarks: 'If an impartial historical survey should lead to the conclusion that the nisus towards deity has culminated in one unique individual, there is, so far as I can see, nothing in the naturalistic interpretation of emergent evolution which precludes the acceptance of this conclusion.' (p. 31). This is not without bearing upon the problem of the scientific formulation of the doctrine of the Incarnation.

Professor Lloyd Morgan is not, however, satisfied to regard mind (or deity) as merely a quality of existence emerging at a certain point in the process of evolution. The question has to be put—What makes emergent qualities emerge at all? What directs, and has directed, the course of events? Professor Morgan regards it as neither discrepant with nor contrary to positive evidence to find the source of evolution in something which we may call Spirit. He finds himself led 'towards God, as directive Activity.'

Though there is much in this book, especially in the later chapters, which is of a technical nature, it is worth study by those who wish to discover how far modern science warrants our adhesion to a religious attitude towards life. Another encouraging book of the some kind is Professor Hoernlé's treatment of certain contemporary tendencies of thought. The author is a philosopher rather than a scientist, but he includes in his philosophy the results of the natural sciences. His book is particularly valuable because it contains a lucid treatment (Lecture I) of the problem of the relation of scientific method to truth, *i.e.* he attempts to answer the question: What kind of truth do the sciences supply us with? He reminds us of what is often forgotten; that physics, though the most accurate, is also the least concrete of sciences, and that in biology and psychology we find ourselves nearer to reality.

Lecture II contains a valuable exposition of Professor Whitehead's work on the bases of physical science; with his criticisms of 'matter,' and his fresh interpretation of 'Nature.' The third lecture explains the conflicts between the mechanists and vitalists in biology, and introduces the author's own view, which he has already expounded in his *Studies in Contemporary Metaphysics* (1920), that 'the theological character of life is deeply rooted in the physico-chemical "mechanical," constitution of Nature.' The fourth lecture on *The Nature and Function of Mind* contains an attack on the extreme 'behaviourists' who are the modern counterpart of Huxley *v.* Clifford, who sought to reduce consciousness to an 'epiphenomenon' with no more effect upon action than has its shadow upon a moving body. The final lecture is a very valuable critical summary of contemporary philosophic attitudes towards 'Religion and the meaning of "God."'

As each lecture is not only itself an illuminating summary of the state of specialist opinion upon the topics dealt with, but is followed by a bibliography with notes on the literature, Professor Hoernlé's book is calculated to be of considerable service to a wide public. It is a book that is worth buying and worth studying. Clergymen should find it of immense value if they wish for a guide to recent scientific and philosophic thought.

J. C. H.

CHRISTIAN AUTOSUGGESTION.*

The part played by Suggestion in the miracles of Christ is of deep intellectual interest to Modern Churchmen, while the relation of Autosuggestion to Prayer is of extreme practical importance in the devotional life of all. Both these subjects are treated in a masterly and illuminating way by the authors of *Christianity and Autosuggestion.*

The subject of prayer is prominent and considerable light is thrown on some of its difficulties. Effective use is made of a telling quotation from the Rev. Harold Anson's *The Sin of Wailing* :—

> 'Consider for a moment what sort of home-life that would be in which the children were for ever cowering down before their father and saying: "O most merciful Lord, be kind to me; I acknowledge that I am but a worm; I cannot hope that I am worthy to have my breakfast: indeed I deserve to starve; I can only hope for my breakfast because of your extreme mercy; but still I dare to hope. You have given me my breakfasts before; you have given others their breakfasts; you have a great name for mercy; you will surely not fall below it; if you give it me I will spend the rest of the day praising your undeserved goodness." '

Many of our supplications partake of the characteristics exhibited in the above petition.

The authors emphasise the helpful consideration that we must not be content merely to *ask* for the benefits we need, but must also use words which express *the belief that we have received them.* 'The form of *petition* does not suffice in itself: it must be supplemented by *affirmation.* Indeed the affirmation would seem more necessary than the petition.' From this point of view it becomes manifest that the twenty-third Psalm is a perfect prayer, for it does not say: 'O Lord, I entreat thee to be my Shepherd: I pray thee to deliver me from want.' It boldly affirms: 'The Lord is my Shepherd, therefore shall I not want.'

A few prayers are given to illustrate how this principle may be carried out. For example, if one wants to be delivered from worry, depression, or other mental ill, it is better not to use these words themselves, for that only serves to aggravate the ill; one should pray thus:—

> 'O Thou, Who art unutterable peace, give me Thy tranquility, Thy calm. Give me Thy peace, O Lord; the peace that was in the mind of Christ, the perfect calm through which His power was manifested. My Father, I know that what I ask in Faith Thou wilt surely give me. And I thank Thee and praise Thee that Thou art giving me peace, that my mind is beginning to act calmly, surely; that Thy purposes in my life will be manifested with quiet power and certitude' (p. 110).

Possibly some of the views put forward by the authors will lead to a certain amount of controversy; but the book, by its clearness and honesty will do much to bring these very important subjects to the front. It is marked throughout by sincerity, and a real desire to help and guide those to whom it it dedicated, viz., 'Christians of all Churches—and of none.'

F. NORMAN SCOTT.

* ***Christianity and Autosuggestion,*** by C. Harry Brooks and the Rev. Ernest Charles Allen & Unwin. Price 3s. 6d. net.

CORRESPONDENCE

THE GROUNDS OF DIVORCE.

To the Editor of *The Modern Churchman.*

Sir,

No proposal to amend our marriage laws would be likely to find general acceptance if it were thought to be inconsistent with the teaching of Christ. But unhappily doubts are entertained as to the exact nature of His teaching; for the popular conception of it is confused by the obvious discrepancy between the reports of St. Matthew and those of St. Mark and St. Luke. Believing that this difficulty and some others may be lessened by a simple explanation of views which are widely held by scholars, the Council of the Churchmen's Union has instructed us to publish the following statement.

In St. Mark's Gospel (x, 2-12), which is the earliest, we read that Christ pronounced the marriage union to be indissoluble: and St. Luke's abbreviated report (xvi, 18) is to the same effect. It was doubtless that unqualified prohibition to which St. Paul referred when he wrote, a few years before St. Mark, that the Lord forbade either partner to repudiate or desert the other (I Cor. vii, 10-11). Yet the apostle on his own authority added an important qualification, saying that if a heathen husband or wife has effected a separation, the deserted partner ceases to be bound by a union which has in fact been broken (I Cor. vii, 15). A more important qualification is found in St. Matthew's Gospel, which reports the Lord Himself to have admitted 'fornication' as a valid reason for divorce (v. 32; xix, 9). The exact meaning of the word so rendered need not here be discussed, for the clause containing it was, as the majority of scholars believe, added by the author of that Gospel, because the Church of the first century found itself unable to obey the unqualified prohibition, and believed that the Lord's intention, though not His actual words, admitted such an exception.

We may assume, then, that St. Mark's report of the Lord's words is authentic. Still, the qualifications introduced by St. Paul and St. Matthew impel us to ask the question: Was He making a statute or presenting an ideal? There is no precedent in the Gospels for supposing that He meant to legislate. The undying power of His utterances (we may reverently say) is largely due to the fact that they state principles of action, but never laws. That such was the opinion of the author of St. Matthew's Gospel seems plain: for in one of his reports (v, 32) the saying about divorce appears among a group of paradoxes, none of which has ever been regarded by the Church as binding in its literal sense (v, 27-42), *e.g.* 'Swear not at all': 'Resist not him that is evil': 'Give to him that asketh thee.' Arresting and inspiring as statements of principle, they have never been obeyed as laws: indeed, literal obedience to the last two would involve the dissolution of human society. The author who ranked the prohibition of divorce among these paradoxes implied that it was no statute, but an ideal, which was to be approached as nearly as the hardness of men's hearts would allow. Its application would be guided by the principle which underlies the saying: The Sabbath was made for man, not man for the Sabbath.

But by admitting such a principle, should we lower the sanctity of marriage in England? Surely the right application of it would have the opposite effect. For our present law, based on the assumption that adultery is an indispensable and a sufficient reason for divorce, lends itself to

shameless abuses. Many a divorce is now obtained by means of a stage-managed appearance of adultery, when the Court has no real proof that the partners have finally broken the marriage bond. On the other hand, there are some kinds of conduct which are at least as blameworthy as adultery, and involve a more complete breach of the marriage tie. The refusal to admit such a ground for divorce appears to us to have no justification. And yet that refusal is little more than a pretence: for the judicial separations, which are granted by thousands every year, involve just the 'putting away' which Christ condemned, and which (as He is reported by St. Mark to have reminded His hearers) offer a direct incentive to adultery.

We believe that our existing law, both by offering undue facilities for divorce and by refusing to recognise imperative claims, is untrue to the spirit of Christ's teaching. Though not able here to formulate definite proposals, we desire to express our conviction that a real reform is not only desirable, but possible; and that the Church ought to show the way. We rely upon the teaching of Christ as presented in that Gospel, which is generally regarded as unfolding the inner mind of the Master. We there read that the recorded sayings are to be interpreted in the light of experience, and under the promised guidance of the Divine Spirit, by which alone their full scope can be disclosed (St. John xvi, 12-15, 25). Relying on this guidance, the infant Church gradually released itself from the swaddling clothes of the ceremonial law, and even transformed the observance of the Fourth Commandment. Why should the Church to-day show less faith? Why should it not, in the forthcoming discussions, trust to the continuous teaching of the Holy Spirit, manifesting itself in the reason and conscience of Christian men?

Yours faithfully,

H. RASHDALL (*President of the Churchmen's Union*).
M. G. GLAZEBROOK (*Chairman of the Council*).
J. H. BENTLEY (*Organizing Secretary*).
J. GAMBLE
W. D. MORRISON } *Members of the Council.*
G. H. RENDALL

THE CHURCHMEN'S UNION AND REVISION OF THE PRAYER BOOK.

SIR,

The Revision already accomplished does not show so much influence by Modern Churchmen as we could desire, *e.g.* the new Lectionary, though better than the old, still retains many long Lessons from the Old Testament, presenting a view of God which unexplained does great harm to the people.

The Psalter is not finally fixed but the Churchmen's Union should keep a strict watch and make their views known in detail, when it comes up for further revision.

As to the rest of the Prayer Book, the position is this: The whole matter is coming before the National Assembly in July. Meantime the E.C.U. proposals and the *New Prayer Book* have been definitely recommended to the National Assembly by the Lower House of the Canterbury Convocation. In the Amendment which was passed the words *'and other proposals'* was struck out. The E.C.U. and the *New Prayer Book*, therefore hold the field in proposing amendments to the measure.

The Churchmen's Union, should, I think, either have new proposals of their own or secure proper representation on the body which is now engaged in forming the *New Prayer Book*.

I also think that the Union should see to it that the E.C.U. amendments do not spoil the Measure in directions where the N.A. Measure already meets our views, *e.g.*, N.A. 84 provides for the optional use of the Athanasian Creed on Trinity Sunday only. The E.C.U. want this one occasion made compulsory. Other points are the Deacon's answer in the Ordinal which the Churchmen's Union should guard, as given in N.A. 84.

The E.C.U. desire to retain the Old Testament references in the Baptismal and Matrimonial Services. The Churchmen's Union should adhere to the N.A. 84 proposals.

With regard to the Communion Office it is probable that this will be postponed at the July meeting of the National Assembly. I should, however, recommend that the Churchmen's Union keep in close touch with the promoters of the *New Prayer Book* on this subject. They have published their revised Liturgy, which is not, of course, likely to be adopted *in toto,* but on the whole it is more in sympathy with modern views than any other. It has the great merit of having supporters in both Evangelical and Anglo-Catholic circles. The Army Chaplains of all schools are substantially in favour of it, and a number of prominent Evangelicals.

I think, generally speaking, the Churchmen's Union should try to exercise its influence in purging the whole Prayer Book of wrong ideas of God, *e.g.* in the matter of disease and war. The proposed prayers are far from perfect.

One word more about the Communion Office. The controversy between the E.C.U. and the N.A. 84 is chiefly on the question of sacrificial terms in the Canon. N.A. is, on the whole, neutral. The *New Prayer Book* emphasizes the part of the people in making the oblation of themselves. The E.C.U. words are very moderate but the other are the best from our point of view.

Personally I believe that the old controversy about the Sacrifice is largely obsolete. All parties could agree on the lines of the *New Prayer Book*. I think we should realize that our views about the Sacrifice of the Cross have changed and therefore that the idea of 'offering a new sacrifice' in every Eucharist has a different meaning to what it had when we thought of the Cross itself in the old-fashioned way. With the modern view of the Atonement itself one need not shrink from the idea of the Eucharistic Sacrifice. On the contrary in a very real sense the Eucharist is a sacrifice, an offering of ourselves through Christ to God our Father.

It is worth noting that extreme critics like Mr. J. M. Robertson have no doubt that the Eucharist was intended to be sacrificial.

I think the Churchmen's Union ought to try to be truly liberal and stretch to the utmost limits the liberty desired by all parties in the Church so that we may have a Prayer Book which all can use even though they may not agree with each particular interpretation which the adherents of one party or another may give to particular words.

I think too, the Churchmen's Union should support the new rubrics about ritual which will do much more to bring peace than any reform of the Ecclesiastical Courts.

I also think we should support the E.C.U. in getting rid of the Black Rubric which satisfies nobody and, like Transubstantiation, perpetuates a philosophy which is obsolete.

JAMES ADDERLEY.